

REFORMED CHURCH MESSENGER

A Vesper Hymn

God of the open air,
Lend us Thine ear;
Hear, Thou, our evening prayer,
Draw to us near.

We feel Thy presence here,
In open sky;
Our worship springs sincere,
For Thou art nigh.

Thy guiding hand is seen
On land and sea;
Each tiny blade of green
Proclaimeth Thee.

Collegeville, Pa.

Strange forms and brilliant flowers,
The sparkling dew,
Attest Thy wondrous powers—
If we but knew.

God of the out-of-doors,
Open our eyes;
Teach us Thy secret lore,
In earthly guise.

God of the everywhere,
Above, below;
Hear, Thou, our evening prayer
At sunset glow.

—Sarah E. Kuhn.

Sunset

Would life were like the sunset that I saw

This evening, as I lingered on the hill!
Not cloudless; neither glaring like live coals
That hint of pain and suffering, woe and ill.

But as the cloud accentuates the gleam

And is itself half brightened in return,
May trials lend but eloquence to life

And leave it neither cold and bare nor stern.
May life wear no more clouds upon its brow

Save, to enhance the beauty of repose,
Just one or two; and like the sun this eve,

Sink calmly and serenely to its close.

—Louise Frantz.

Summit Hill, Pa.

The Rootless Religions Are Soon Withered

To-day people are trying to construct a Christianity that leaves Jesus out, or that does not give Him any great place, and often these people make a beautiful thing of it. But that kind of religion is like a cut flower. It does not last more than a day or two. There is never any root to these Christianities. Our Christianity has lived because it has gathered around the Lord Jesus Christ; not looking back or forward to Jesus, but looking up to Him as Lord.

—Dr. James Moffatt



MEN'S BIBLE CLASS OF ST. JOHN'S CHURCH
Catavissa, Pa.

The Rev. Lloyd M. Martin, pastor and teacher
(See article: "A Live Men's Bible Class", p. 15)

PHILADELPHIA, JUNE 22, 1933

ONE BOOK A WEEK

A LIFE OF SOCRATES

I would heartily recommend to my ministerial brethren the reading of the new biography in the Appleton Biographical Series, "Socrates," by A. E. Taylor, Professor of Moral Philosophy in the University of Edinburgh. Of course, very little is known about the actual life of the great philosopher except that he sat in the vestibules and groves and talked with youth, or rather, made them talk, made them say what he wanted them to say, and these dialogues have been preserved for us by Plato and the Socratic method has become an integral part of our whole educational system. Of course, there is always the problem of how much of the dialogue is Socrates and how much Plato, but that does not matter.

If anyone could find out anything about the personal life of Socrates by searching it would be Professor Taylor. Perhaps, with the exception of Gilbert Murray, no one knows Greece or Greek literature quite so thoroughly. He has evidently gathered together every reference to Socrates in the whole great range of Greek literature for source material and combining this with that group of Plato's Dialogues in which Socrates is the chief figure, has traced his career and noted the growth of his philosophy from stage to stage. The famous final scenes of the great philosopher's life are told graphically and well convey that sense of greatness, of something momentous and universal happening that only one other death scene in history, that on Calvary, transcends.

But it is not the personal life of Socrates that interests me in this book—although I was again impressed with the fact of how many of the really great of the earth have been utterly unsolicitous about the food and clothing, living their

thought life or life of ministry, taking no thought of anything except their work—but the points of kinship in the teaching of the great philosopher with what have come to be foundation doctrines of the Christian faith. As one follows Socrates day by day, from scene to scene, through dialogue after dialogue, two or three great truths are continually emerging which foreshadow those which Christianity has made the possession of the world.

The first is that the things of the spirit, ideas, ideals, are the realities of the universe, not things, not matter, not money, not food, not physical well-being. With simple, quiet grandeur, this insignificant little man moves through the world of his day, utterly unconcerned with passing things, living only for ideas, truth and spiritual perfection. While his method of teaching was quite different from that of the great Teacher with whom he would gladly have claimed kinship had his lot been cast in His time, yet there was in it all the conscious feeling that it is the truth that makes us free and that it is the perfection of the soul that is the one end and aim of life. Socrates would have delighted in the Parables of Jesus, and I imagine Jesus would have smiled, as many of Socrates' listeners did, when with rapier-like questions, yet full of gentleness and humor, he confused the proud materialists, sophists and agnostics. Professor Taylor knows ancient Greece so well that he makes these pictures of the great teacher and his listeners very real. And what delicious humor sparkles through all the dialogues!

Another point where Socrates resembles the Great Teacher who was to come was in his constant emphasis on what we might call the "eternals." There were some truths which are temporal. They have their values, but only temporal

values. They relate to politics, the state, the social order, the education of youth, etc. On these Socrates touched, but always he was emphasizing the eternal, the unchanging things—God, the nature of man, the meaning of life, true happiness, destiny. In all of these matters he approached very close to the Christian view of God and the world. In all the Dialogues one is soon lifted up out of the old Pagan world with its gods and goddesses, its myths and idolatries, into the pure world of spirit.

But perhaps Socrates' greatest contribution to the world was his emphasis on the reality of the human soul, and its immortality. Professor Taylor, in summing up the thought of Socrates in the last chapter of the biography—even goes so far as to say that he gave to the world the momentous gift of the idea of the soul. Whether this is quite true or not, nowhere before Christ came is there evinced such certainty of the soul and its immortality as in that last conversation with his disciples as he drinks the hemlock. More than once has it been said that this sublime and sacred narrative might almost be bound up with the Scriptures of the Christian Church. If Professor Taylor had done no more by his picture of this scene than to send us back to it again, his book would have been well worth while. How much Socrates did to prepare the great heathen world for the full-orbed message the Christ was soon to bring, will never quite be known, but there can be no doubt that the history of those last hours of the great philosopher prefigures the tragedy of Gethsemane and Golgotha and opens forth the eternal and universal truth that it is not life or death that counts but righteousness and truth, God and the human soul.

Frederick Lynch

The Preacher for Today

Substance of the Commencement Address delivered at Central Theological Seminary on May 4, 1933

REV. H. NEVIN KERST, D. D.

We live in a wrecked world. It was wrecked in the World War. The wreckage lies piled up all about us. It is not physical wreckage, but moral and spiritual wreckage. All the moralities go down in war. Sex morality goes down first; war brings the animal side of life to the front. The sanctity of human life has been sealed down; we have never had so many homicides as now. The sacredness of property has depreciated; there is today an unprecedented orgy of stealing. The sacredness of truth has faded; there is an appalling increase of perjury in our courts. There is an unparalleled reign of lawlessness abroad. Every war is followed by a period of demoralization and by reckless defiance of established customs. We are in the age of the gangster and the bandit and the thug.

The war is over but the spirit of destruction is still in the air. Some of our popular writers "rip everything up the back." The cynic is popular. Groups of men are bent on tearing things to pieces. The preacher, if he is sensitive to atmospheric influences, is tempted to rush into the fight. He will become a chronic fault-finder and a professional censor. He will kick the State Legislature, slap Congress, slam the press, knock the schools and "chew" the Churches.

Has the time not come when we ought to ask ourselves, What does the world

now need? The world seems to be going to pieces. The home seems to be disintegrating. The Church seems to be going to pieces. There are prophets who tell us that national government all over the world is going to pieces. Democracy has failed. The forces of dissolution are working mightily everywhere.

The problem before the preacher now is one of reconstruction. Preachers are ordained to reconstruct a shattered world. The preacher for today should first of all be a builder. The Christian preacher ought to sit at the feet of the first great Christian builder—Saul of Tarsus. He should heed Paul's exhortation to the Church in Corinth, "Let everything be done with a view to building up." He should look every completed sermon in the face and ask, "Are you a sermon that will build up?" Let him fill his people with the constructive spirit.

The preacher should sit at the feet of Simon Peter, for he too was a builder. He loved to think of Christ as a living stone, and of all followers of Jesus as living stones to be built into a spiritual house. Let him sit at the feet of Jesus, the supreme builder of history. He loved to think of Himself as a builder. It was His mission in the world to build men up in faith and hope and love. He came to build a brotherhood against which the forces of death should nevermore prevail.

Every follower of Jesus is called to work on the rising walls of the city of God. Let every preacher say, "I am a builder." And when Sanballat and his noisy crowd fill the air with criticism, let him say, "I am doing a great work, and I cannot come down."

The preacher for our day must be a physician. His work is the work of healing. His job is the cure of souls. The world is sick. "The whole head is sick, and the whole heart faint." The world was an invalid in Jesus' day, and Jesus looked on it out of physician's eyes. The world today is in sore need of a doctor. Humanity today is fearfully sick in body and in mind. Men everywhere are showing the signs of shellshock. Society in many sections is anaemic. Muscles are paralyzed, nerves are unstrung. Civilization is affected with a high fever. Its spiritual condition is distressing. Multitudes are confused and bewildered.

What shall the preacher do? His temptation is to make a diagnosis—and stop with that. Many a preacher never attempts to do anything more than portray the symptoms and stages of social disease. Nothing is easier than to picture the degradation of the political world, or the foibles and follies of the world of fashion, or the hypocrisies and shams of the reli-

(Continued on Page 15)

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EDITORIAL

IS THIS ASKING TOO MUCH?

It would be interesting, to say the least, if we could find out how many of this year's crop of graduates could, if put to the test, *read, write, spell and punctuate correctly an ordinary business or social letter*. If you want to assess the value of an educational system, is it unjust to say that the ability to use the language of every day correspondence and intercourse should assuredly be considered a basic requirement? Yet so able a student of contemporary educational processes as Dr. Henry S. Pritchett, President Emeritus of the Carnegie Foundation for the Advancement of Teaching, unhesitatingly declares: "A requirement that the applicant for admission to the Freshman Class must write in a good legible hand a 300 word letter couched in correct idiomatic English would, if honestly enforced, depopulate the colleges of the country."

Of course, our colleges would not like to be depopulated, but a good many in academic circles feel that a considerable percentage of those in our institutions of higher learning have but little right to be there. At the Commencement exercises of Lafayette College, we understand the President, Dr. William Mather Lewis, literally read the riot act to the graduating class, declaring that at least half of them had not begun to measure up to their opportunities and warning them that they would better wake up after leaving college if they did not want to be left entirely out of the procession.

These are serious times, and it is to be hoped that the requirements of the new day will mark a new seriousness among those who are educationally so greatly privileged. It is, however, commonly reported that not a few have considerably lowered the bars in the requirements for admission, because of the financial stringency and in the effort to keep the number enrolled as high as possible. This is probably a part of the price to be paid for the economic follies of recent years; but it may have disastrous effects not pleasant to contemplate.

* * *

A SORRY EXAMPLE

One of the blights on our nation is that to-day more marriages are annulled by divorce than in any other so-called civilized country. There was a time in America

when matrimony was seriously regarded. Solemnized by the Church of God, in accordance with His will, it was considered a sacred and holy thing. The *Philadelphia Inquirer* says truly that in those days "divorced persons had little standing in the best social circles; but that day has gone." It is now quite the thing for these bonds to be assumed lightly, with little or no thought or preparation, and *The Inquirer* puts it bluntly: "The country has grown used to off-and-on, hit-or-miss marriages that end in Reno. It is a step-in and step-out arrangement among countless thousands. Any excuse for untying the knot, even mere 'incompatibility', goes—in Reno. . . . And Reno is a menace and disgrace to the nation. Oh yes, we are all quite used to the prevailing custom. Nevertheless, when Reno hits so close to the White House, the nation pauses and considers; for if there is a spot in the United States to which we look for guidance and the upholding of principle, it is the Executive Mansion in Washington. Its very prominence directs attention anew to the crying need of national regulation of divorces. . . . Marriages should not be contracted without due thought; when solemnized, they should 'stay put' except under intolerable conditions; and divorce laws throughout the United States should be uniform."

Without presuming to pre-judge the case of the President's son and his charming bride, we cannot avoid the conclusion that the announcement of their approaching divorce, and the way they are to secure it, is an infinite pity and about as bad an example as it well could be. There are in the case at least three aggravations which make it peculiarly ugly. One is the fact that the young couple who found life together unbearable in so short a time have a little child only a few months old, and it is perhaps the greatest tragedy in connection with divorce that an innocent child is made the chief victim of the folly of those who owe it most. Secondly, the ground of "incompatibility" is not only unrecognized in the text-book of our holy religion, but is frequently if not usually a miserable pretext or a hypocritical alibi. The grandmother of the groom, when asked if she had seen any evidences of incompatibility between the young couple, is said to have replied: "Oh, you know, that is about the easiest way to get a divorce." Thirdly, the very fact of a resort to Reno seems to us to

be an inexcusable offence from families with such a responsibility in the life of this nation. We had the right to hope that the White House at Washington would not be associated with an example so dangerous. It is likely to make the defence of the home and of Christian ideals of family life even more difficult.

* * *

"TEN THOUSAND TIMES TEN THOUSAND"

Our Memory Hymn for July is a beautiful song of praise. When men have sought to portray the ultimate destiny of the human soul, the most familiar figure used is that of singing praises to God around the throne in the Holy City, with the accompaniment of harps. Song is the blossoming of emotion, and the harp a symbol of heavenly music. The two are blended in one grand harmony of adoration and praise. After all, the heart of the hymn book is the soul's contemplation of higher perfection with love and delight, and that is what the hymnal images as the highest employment of man.

Henry Alford (1810-1871), the son of a clergyman, graduated with honors at Cambridge, and became Dean of Canterbury. He made a great reputation for scholarship, chiefly on the basis of his Greek Testament; but probably he will be best remembered as the author of this noble hymn, set to music by Dykes, in which his muse took wing and he conferred a priceless legacy on the Church. It was by his own wish that this hymn was used at his own funeral. After the solemn obsequies in the Cathedral, those who had loved him gathered closely around his grave and sang this song of triumph about the Christian's only true home, where "knitting severed friendships up" is to be one part of the blessed employment of the saved and sanctified children of God.

In such difficult times as these, we should be especially eager to make such a song of praise our own.

* * *

A CHRISTIAN AND HIS POLITICS

"Render unto Caesar the things that are Caesar's," said Christ. My interpretation of His statement is that He meant that we have a duty to government. Whether this interpretation be correct or not may be a debatable question, but certainly every citizen, whether Christian or not, has a duty to fulfill in determining the trend of government to make this world a better place in which to live.

Christians that I have known are prone to condemn politics as a "dirty game", and therefore to be avoided. They have denounced some of the legislation that has been passed. They have asked their neighbors on the street corner, in their homes, in the Sunday School, why certain laws aren't passed that would directly come within that criterion of good government—"the greatest good to the greatest number."

When the time comes to elect the legislators and administrators, these people go meekly to the polls and vote by party adherence, or, disgusted, they stay at home. Then they complain if the man elected was worthless, or nearly so. It is time to change this policy. Christians—not as an organized Church, but as individuals following Christ—must take an active interest and participation in government.

Professional politicians may, for the most part, be blame-worthy in principle, yet they are not to be blamed so much for the results they accomplish or fail to accomplish. Powerful lobbies, with selfish interests for personal gain, demand and get the attention of the professional politician, because they offer active co-operation or opposition to his advancement, while the unorganized masses deplore conditions, without properly voicing their sentiments. Legislators and administrators will, however, lend a willing ear to the demands of the masses if they raise their voices clearly. Frame petitions, send personal letters making known your desires, and something *will* be done about them.

In the future, why not cast party politics to the winds and select from acquaintance men who are known not only to profess Christianity (for many inefficient professional politicians do this), but men who are *Christian in principle and practice*? Draft them into service. Promote them for public office, be they ministers or laymen. Don't choose

intolerant religious bigots, but rather choose the man who has learned a lesson from that episode in Christ's life when He said, "Let him who is without sin cast the first stone." The man who "loves his neighbor as himself" and who wants to be at peace with God as well as man, certainly is the type to lead the nation to happiness, politically and economically. No good man, whatever be his faith or lack of faith, need fear the real Christian.

If Christians will only take heed, gird up their loins, and become militant, then let the evil-doer and the oppressor beware. For "right makes might" more often than "might makes right".

—R. F. B.

* * *

A RECIPE FOR HAPPINESS

A writer in an English newspaper endeavors to set forth the qualifications possessed by "the happiest people" he has known, and which he obviously recommends for himself and others. Recipes for happiness are always interesting and may be useful. The recommendations of this writer include the following essentials: "(1) Enough money to live without penury and to spend without calculation; (2) enough personal charm to be liked by acquaintances and loved by friends; (3) enough achievement in some direction or another (preferably some form of sport) to be generally admired; (4) natural good spirits and good health; (5) not enough conscience to make life a burden."

This looks like a rather comfortable and appealing program. It must be remembered that it is not intended to describe the essentials of usefulness, but of happiness. Does it succeed in describing the things most needed? If not, just where does it fall short? The MESSENGER will give a valuable prize for the best answer of not more than 250 words received by July 15. Perhaps, by helping, you can assist others to be happy.

* * *

LOOKING FOR SIGNS

Is prosperity coming back? Those who have suffered more or less during the four years of hard times cannot be blamed for looking eagerly for the signs of returning prosperity. To be sure, it is pathetic and pitiful that so many want things to be just as they were in "the good old days", without bothering about problems of morality and conscience. Some of these are getting a great kick out of the saloons (by some other name) which are being established on many of the old familiar corners, and the advertisements on our highways and in our papers and magazines and on our radio broadcasts which tell the super-excellence, as well as the health-producing qualities of a particular brew, inspire some folks to sing that "happy days are here again".

Altogether apart from the business pages of the newspapers and magazines and the good news of rising employment and wages, which come from various sections of the land, the *New York Times* rather ironically suggests some other "familiar traits of the late Golden Age," which have been breaking out in the public prints during the last few days. Here is the list, small but promising: "(1) The Baer-Schmeling fight. A quarter-million-dollar gate is still far from the million-dollar gates of the Golden Era, but last week's audience of 60,000 in the Yankee Stadium is impressive. The alliance of fashion, intellectualism and prize-fighting flourished in the Tremendous Twenties. (2) Judges are acquitting more books on obscenity charges. (3) On the commuter trains one begins to hear it stated that a separate little roadster, for shopping around in, is a great convenience. (4) James J. Walker is back in active life—as a reporter."

As Dr. Munyon used to say with his sententious finger pointed upward: "*There is hope!*"

* * *

THIS LOOKS HOPEFUL

How have the Churches fared in the depression? So far as membership is concerned, the annual report of Church Statistics, prepared by Dr. George Linn Kieffer, appearing in the July issue of the *Christian Herald*, indicates that people have "turned back to the Church", at least in some degree, and Church membership in the United States has reached by far the largest total in its history. In 1932

Churches and religious bodies showed a total net gain of 929,252 members, thirteen years of age or over—one of the largest annual gains ever recorded—and the total membership reached the record figure of 50,037,209. Since 1900, when there were 27,383,000 recorded, Church membership increased 82.8, steadily outstripping the country's population, which increased in the same period 65.8. Among those making the largest gains were the Baptists, with an increase of 347,353; the Methodists, with a gain of 94,607; and the Lutherans, with a gain of 58,523.

In the matter of finances, although the Churches have shown many heavy losses, their showing remains better than that of most secular enterprises. The per capita contributions for all purposes were \$19.02 in 1932, \$22.62 in 1931; and for benevolences, \$3.12 in 1932, \$3.71 in 1931. Since the depression began, one out of every 6 banks has failed, one out of every 45 hospitals has closed, one out of every 22 business and industrial concerns has become bankrupt; but only one out of every 2,344 Churches has closed its doors. It is gratifying to be told that the Church is still the nation's greatest "going concern". We can only hope that the spiritual progress of the Church has kept pace with its increase in membership.

* * *

TIME FOR HOUSE-CLEANING

On various occasions the MESSENGER has expressed amazement that Legal Associations have done so little to purge an honorable profession of the shysters who have so disgraced and discredited it. How much of our present lawlessness, with its grave consequences, is due to lawyers and judges? This is an interesting and important question.

The well known philosopher, Mr. Ed Howe, recently made this straightforward comment: "We now know that Samuel Insull was a very bad man. How much of his bad conduct was recommended to him as legal by his lawyers? Insull didn't invent all or half of the schemes which lost \$700,000,000 for investors. What proportion of them were invented by his attorneys? Go back to the records in Insull's case, and no doubt many astounding court decisions in his favor may be found. One of the admissions we must finally make is that our legal system is as bad as our political system, and as much in need of purging. *The Constitution we have so long been taught by lawyers to respect is kicked about by lawyers and judges as idle boys kick a football.* The departure from morals which has resulted in so much trouble for the world is not confined to picnics, parlors, parked automobiles in dark places, or to banks or to politics, but has reached every phase of our existence."

We think there would be little disposition to deny the accuracy of this sharp indictment. It certainly indicates that one of the things most essential for real recovery from our present plight is the attainment of higher ethical standards in the legal profession.

* * *

AS A MAN THINKS

In the beginning is Idea. No building is ever erected without its first being conceived in mind. No statue is ever carved without its expression having been imagined by the sculptor. The symphony of music vibrating in the mental chords of hearing leads the creative purpose of the musician as he transcribes the music in his soul. Idea must precede expression. This he who has eyes to see sees.

When one moves in thought from finite creation to consider infinite creation, he can find but one answer. An infinite creation postulates an Infinite Creator. Since He is the Father of all, He loves all. A simple thought this; yet Jesus was the first to portray it. In that thought alone is the leavening power transforming mankind from selfish animalism to a brotherhood of all men.

The worst blight marring the horizon of man's intelligence is the twisted thinking of the leaders of thought. No sooner had the World War been won through an imagination kindled to "make the world safe for democracy" and to bring to a successful conclusion a "war to end all wars", than the bigoted selfish aspirations of individuals and nations through the persons of their leaders grabbed the

reins of control and proceeded to exploit civilization for their crudely selfish purposes. The captains of industry shared grudgingly with their workers while they divided the rich spoils among a few. The jingoistic press, steeped in the habit of propaganda, played upon the baser emotions and fanned the flames of selfish aggrandizement. Our leaders of thought, even some of the clergy, who had blessed the iniquity of the war, clutched some of the crumbs of a material prosperity, and the intelligentsia of America, many of them college professors, forsooth, proclaimed an era of unending evolving prosperity and appropriated a portion of the blessed materialism. Yes, these followed, as sheep follow their shepherd, the blatant calls of the real leaders, the bloated bankers, the gorged captains of industry, the bombastic politicians, and the effervescing editors.

Man will continue to suffer for "man's inhumanity to man", as long as twisted thinking controls his conduct. Right thinking must precede right action. Axiomatic ideas proven true by the experience of the race are the basis of all constructive thinking. The very first idea of any sound conception of living is, "By the sweat of his brow shall man live". A corollary of equal importance to that proposition is, "Man shall not live by bread alone". A theme so sublime in the vastness of its power that even its reflected rays blind all save the rarest souls, who are able to see clearly the light of truth, is, "Let him that is great among you be the servant of all." The greatness of service is a most sadly neglected theme by the Christian preacher. They who would lead thought must seek to guide it in humility and truth.

The whirlwind of isms has had its day. It is high time that the thinking that will bear the light of the noonday sun lead man into the way of truth and freedom. Woe to him who has led his followers, as sheep gone astray, into the errors of doubt and benighted delusions. Truly, it would have been better had he not been born. The millstone of oblivion is the kindest fate that history can award his memory.

The rays of hope light anew the spirit of man. Faith and the will to serve are the way forward.

—J. FRANK KAUFFMAN.

Hollidaysburg, Pa.

* * *

The Parables of Peto the Penman

THE PARABLE OF FIFTEENTH AND RACE STREETS

You have heard of 15th and Race? It is the brick skyscraper that houses a host of busy men and women who are in the employ of the Reformed Church in the United States. The only way to pronounce the phrase is without either a rising or a falling inflection upon the last word: that shows your motives to be above board.

'Twas a group of twelve persons recruited from the Eastern Synod's progressive Classes that met and sat around a table in a room on the 7th floor of the Schaff Building. We had been summoned to determine what was to be done for the orphan progeny of the last General Synod, the Churchmen's League, in our own Synod. The Church had willed the birth of this child, a right lusty one and one much desired by the leaders to help "work for the Church" in years to come. But the Synod, or "somebody", as Andy would say, had made no provision for the child's support during its babyhood and early youth. You see, there is no orphanage for babies of this sort; they are too young and inexperienced to beg, and too honest to steal; yet they must live and grow—and this, without any financial pabulum from the mother Church, is a problem that calls for the wisdom of greater men than those who sat about Dr. Darms' table and waited for the suggestion of a way out. No wonder the growth of the League is slow: there is no propaganda and no red fire, no one going up and down the length and breadth of the Church to organize new

Chapters. The office on the 7th floor has no telephone, not even a paper drinking cup; and the Secretary uses his own typewriter and some of his own house furnishings.

The orphan child we were summoned to plan for and provide with some foster parents in Eastern Synod, must some day be given a title to legitimacy with the other institutions whom we support (never too generously), with a column in the Apportionment. The Committee was 100

per cent for the lusty baby whose papa failed to start an insurance fund with the Church and we wondered just how long the child could live on free air and water. Then we went home, and the Penman moralized: Why should any parent be afraid or unwilling to provide for his or her progeny? Or, to put it thus, no bar sinister makes support a legal duty. Let's root for the promising baby, the Churchmen's League.

A Pulpit and Pew Symposium

(TIME: Dawn, any Sunday. PLACE: Almost any Church)

Pulpit: Well, Pews, what kind of an attendance do you think we shall have this morning?

Pew 3: If it's as good as last Sunday, it won't be "so bad."

Pew 60: You got that from the people. I hear them say, as they go out the door, "Not so bad for attendance this morning," when they know the attendance was poor.

Pulpit: Oh, that's their way of keeping up their spirits and keeping down their responsibilities. The preacher keeps up his spirits by making them stand while they sing the hymn before the sermon, because the congregation looks larger when it is standing.

Pew 10: What do you mean by "keeping down their responsibilities?"

Pulpit: Their responsibility of being here every Sunday if possible, and their responsibility for bringing others to the services.

Pew 7: The people in my pew are here every Sunday morning and evening.

Pew 6: Yes, and you show it. Your varnish is worn off and the carpet under you has holes worn in it.

Pew 7: Well, that's the way every respectable pew should look. You are simply an ornament,—except on Easter.

Pew 6: I have plenty of company.

Pulpit: Altogether too much company. I certainly have sympathy for the preacher. Every Saturday night he kneels here and prays that these hard-shelled Christians would open their hearts so that the Holy Spirit may enter into them and lead them to attend the services.

Pew 20: Yes. I have heard him, and if in his prayers in the service he would come out as strongly about these backsliders as he does in his private prayers, they would do more good.

Pew 13: How could they, when these backsliders do not come to the services?

Pew 20: Well, those who do come could tell them about it.

Pulpit: Yes, and when they heard about it they would get mad and talk about the need of a new pastor who has more "tact."

Pew 3: I have noticed that most people say, "If the shoe fits me, I'll put it on;" but if it pinches, they give an awful squawk.

Pulpit: You should not use such common language. However, in nearly every Church there are those who are most eloquently loquacious in a negative manner about almost everything. But let me know what you think are the reasons for so many members absenting themselves from the services.

Pew 40: I know why my people do not come. They have a grouch against the preacher.

Pulpit: The preacher who is worth while and does not prick the skins of some people sometimes, does not exist. I'm pretty close to the preacher and I know this job of being a preacher is no bed of orange blossoms.

Lecturn: You said it!

Pew 35: I am empty because they can't stand the singing of the choir.

Pew 16: I am empty because the preacher said last year, "The man or woman who can spend \$5 a week on gas for pleasure and then hands the Church ten cents on Sunday, is so far away from the Kingdom of God that he would require a Liek telescope to see it, and even then he wouldn't get much of a view of it."

Pew 3: What did I tell you about what happens when "the shoe pinches?"

Pew 5: I am empty because the preacher is too strong on Prohibition.

Pulpit: Well, from what the preacher tells us about the way some of the States are voting for Repeal, certainly a lot of Church people must be pretty strong for booze and bums.

Lecturn: You said it!

Pulpit: Pardon me, but the language you use is not befitting your position. I suppose you learned that phrase from the janitor. However, all the reasons you pews are giving are the old stock reasons which are worn threadbare.

Pew 26: You must remember that not all absentees are absent because of any of the old stock reasons. There are those who really cannot attend regularly, however much they may desire to do so.

Pulpit: I know that. We are not talking about those who have reasons. We are talking about those who give excuses. I know the good and faithful ones, and so does the preacher. Now we have been in this Church many years and have heard thousands of sermons. Certainly one of us should, by this

time, be able to get down to the real reason.

Pew 51: Do you think there is only one reason? Might there not be a number of reasons? For instance, the environment, inherited tendencies, inhibiting complexes, poor blood circulation, or even, possibly, soft corns!

Pulpit: You want to forget that address given last Sunday evening by that Professor of Psychology. He surely did please the people. Why, the way he talked he made them believe they were not responsible for anything they did. But I couldn't help thinking that, if that is the case, he wasn't responsible for anything he said.

Choir Pew: May I give my humble opinion? From my position I have a view of the entire congregation. I look upon the people as a whole and I see the holes in the pews. The reason why so many are irregular, or scarcely attend at all, is that they are weak in the one supreme, indispensable factor in a Christian life.

Pulpit: What is that factor?

Choir Pew: BELIEF. They are weak in their belief. You can never convince me that any Christian who believes with all his heart and soul that Jesus Christ is his Lord and Saviour and that God is his Creator and Father, upon Whom his whole life depends and to Whom he is indebted for all things he possesses, is going to absent himself from the worship of the Triune God and then use one of those old moth-eaten excuses to justify his absence.

Pulpit: Since you mention it, I feel sure that you are right, because BELIEF motivates a man's conduct more powerfully than any other factor in life.

Pew 51: That is only true to a certain extent. You can't rule out environment, complexes, etc., as determining factors.

Choir Pew: Let me answer your statement in a worldly manner: If a man believed with all his heart and soul that in his grandfather's old Bible there were ten \$1,000 bills, how long do you suppose his environment, complexes, inhibitions, etc., would keep him and that Bible from contacting?

Lecturn: You—

Pew 65: S-h-h-h. The janitor's coming.

Paul John

Must We Be Pessimists?

III

By WILLIAM F. KOSMAN, D.D.

No thoughtful person can contemplate the world situation today without the profoundest misgivings.

Mr. Montague Norman, who as governor of the Bank of England holds what is probably the most powerful position in finance the world over, and who speaks in public but seldom, recently gave utterance to this frank and alarming statement:

"The difficulties of the world situation are so vast and so unlimited that I approach the subject not only in ignorance but in humility. I wonder if there is any one in the world who can really direct the affairs of the world or of his country with any assurance of the results his action will have. The confused affairs of the world have brought about a series of

events and a general tendency which appear to me at this time as being outside the control of any man and any government and any country. I believe if every government and every country could get together it would be different. But we do not seem able to get together."

When an individual in Mr. Norman's position speaks in such fashion we can

make up our minds that the world situation is precarious indeed. The fact is that a crisis on a scale men never dreamed of in their darkest moments is upon us. The fabric of our life which we thought so strongly woven is disclosing unsuspected weaknesses and all civilization is in gravest danger.

However, out of this welter of confusion and threatening disaster, two conclusions become increasingly clear and through their inescapable logic we are rescued from utter despair.

(1) **In world affairs men have never tried the way of Jesus Christ.** They have had recourse to alliances and forced co-operation, but have not heeded the dictates of religious conscience. Vividly illustrative of this is Lord Grey's testimony that in the conferences and councils held in the year following the war the representatives of the nations invariably conducted themselves like Christian gentlemen in their social intercourse before getting down to business, but that as soon as they surrounded the conference table it was as though each one had taken a huge pistol out of his pocket and placed it ready to hand on the table before him. This is typical of every conference held to settle the deep problems of the world.

(2) **Men must try the way of Jesus Christ, for there is no alternative.** The utter failure of the policies that have governed the actions of statesmen and diplomats makes it imperative that they try the way of Christ. The very impasse in which the world finds itself must inevitably force it to give consideration to Him at last. Wherever the rulers and governors of the world meet to discuss what is to be done to escape the hell that threatens us, the old scene in the Praetorium re-creates itself and the Christ again stands before Pilate.

The world just cannot ignore Jesus Christ. It must give heed to the issues He raises. As some one has said, "When first they put that cross upon His back and He stumbled down the little, narrow, ill-smelling streets of Jerusalem amid the gaping, mocking crowds out toward Golgotha, whoever would have supposed that a generation twenty centuries unborn, whenever it tried to settle the deep problems of right and wrong would have to accept or deny Him?" Yet such is the case, and wherever the Pilates and the Caesars, the High Priests in Church and State get together to settle the issues involved in world conditions, there, we may be sure, they have the Christ upon their hands. They must choose what they will do with Him. If again they crucify Him upon a stick He will be sure, as Bernard Shaw says, to get hold of the right end of it and disaster will continue to threaten us until we apply to the problems of the world the spirit in which He lived and the principles He taught.

When material things are proving uncertain and unsatisfying, not much longer can the world withhold acquiescence in His dictum that a man's life (or a nation's) does not consist in the abundance of the things he possesseth. When, in its mad use of military power, the civilization of our time seems on the very verge of self-destruction, not much longer can it fail to pay heed when He asserts that violence never accomplishes any good and that in the long run only good-will and the spirit of co-operation really work. When hate and fear make a hell of men's hearts and multitudes everywhere suffer the agony of the damned, not much longer can we refrain from striving for the blessedness of the peacemakers which He would have us believe is like unto the blessedness of the sons of God.

Here and there across the bleak and devastated world are heard voices, oftentimes unexpected, calling us to the way of the Christ. Speaking through the medium of his daily column, Heywood Brown can be heard to say: "I am all for rational and scientific planning for the New World, but I don't think it will do a bit of harm if the machinery is oiled and lubricated by a liberal amount of a very old-fashioned virtue. You can laugh your head off if you choose, but I mean very literally that the wise men need not only all their wisdom but also the fellowship of love."

It seems Saul, also, is among the prophets. In language that coincides even more closely with that of Christian faith, the President of the British Broadcasting Company, rising from his sick bed last New Year's Day, sent the following message to the British nation: "I have been led, after the failure of one or another world conference, to agree with some of the preachers, men of the widest vision, that what is needed before there can be a beginning of an ascent out of the miry clay is a complete change of heart and spirit—something much bigger than any series of resolutions that could be passed by any conceivable conference. This is the prime necessity of our day. We need first and foremost a rededication of this great people to the service of God and the love of Christ."

Standing amidst the wreckage of our boasted civilization; beholding the failure of our vaunted scientific and mechanical panaceas; caught in the web of the confusion and the disorder created by our own lack of acumen and insight, we can see no way out of the world's misery but "the way which would have been found by Christ's will if He had undertaken the work of a practical statesman."

NEWS IN BRIEF

MEETINGS OF THE SYNODS IN 1933

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

BOWLING GREEN ACADEMY

We most certainly appreciate every contribution that is made to this fund, but a check for \$2 that came to us the other day made a big impression and called for a very hearty "Thank you!" With this \$2 check two letters were enclosed, one from Mary E. Gerhard, Sendai, Japan, and the other from her mother, Mrs. D. W. Gerhard. Miss Mary instructs her mother to send us \$1 for Bowling Green, and "Mother" Gerhard added another dollar as her own gift. That family has now 4 names on our list of contributors. We can report \$449.50 received with just \$50.50 needed to complete the fund. Let there be a long pull and a strong pull—a 50-50 pull, during this week and we will promise to close our books for this season's work. Send all contributions to Dr. Paul S. Leinbach, Editor "The Messenger".

CHANGE OF ADDRESS

Rev. Franklin L. Fesperman from Durham, N. C., to 40 Tribune St., Concord, N. C.

Rev. Joseph S. Peters, D. D., from Westwood, N. J., to Demarest Ave., Closter, N. J.

The Executive Committee of Philadelphia Classis meets June 26, at 3.30 P. M., in the Schaff Bldg., to dismiss Licentiate George E. Dillinger to Juniata Classis.

At the Oak Orchard, Delaware, Tabernacle, gospel services by Dr. R. C. Zartman, Evangelist, under the auspices of the Central M. E. Church, Rev. Tilghman Hastings, pastor, will be held each Sunday in July and August at 2.30 P. M.

Rev. Dr. Paul E. Keller is returning to Wuchang, China, on the S. S. "President Jefferson", sailing from Seattle June 24. During the furlough of Dr. Keller he visited many of our congregations and made a host of new friends.

Mrs. W. O. Grover, 1222 Locust St., Philadelphia, announces the Sea-side Vacation Camp of the Phila. Y. W. C. A., Camp Whelan, Harvey Cedars, N. J., where girls can get the best kind of a vacation, July 1-Sep. 4, at \$12 a week, or \$2 a day. After July 1, address the Camp directly.

For the 2nd successive year, Rev. Irvin G. Snyder, Conyngham, delivered the baccalaureate sermon to the Rock Glen High School. He was also selected to deliver the Memorial Day address at Conyngham, the first time a local man has been chosen for this occasion.

Among the graduates this year of Heidelberg College, Tiffin, Ohio, are Mr. John Daniel Beck and Mr. Jean Paul Keller, sons of our missionaries in China, Rev. and Mrs. Edwin A. Beck and Rev. and Mrs. Paul E. Keller. Both of the young men have made excellent records in their studies.

"TEN THOUSAND TIMES TEN THOUSAND"

(Memory Hymn for July)

Ten thousand times ten thousand

In sparkling raiment bright,

The armies of the ransomed saints

Throng up the steepes of light:

'Tis finished, all is finished,

Their fight with death and sin:

Fling open wide the golden gates,

And let the victors in.

What rush of alleluias

Fills all the earth and sky!

What ringing of a thousand harps

Bespeaks the triumph nigh!

O day for which creation

And all its tribes were made;

O joy for all its former woes

A thousand-fold repaid!

O then what raptured greetings

On Canaan's happy shore;

What knitting severed friendships up,

Where partings are no more!

Then eyes with joys shall sparkle

That brimmed with tears of late;

Orphans no longer fatherless,

Nor widows desolate.

Bring near Thy great salvation,

Thou Lamb for sinners slain;

Fill up the roll of Thine elect,

Then take Thy power, and reign:

Appear, Desire of nations,

Thine exiles long for home;

Show in the heavens Thy promised sign;

Thou Prince and Saviour, come!

Henry Alford, 1867.

John Bacchus Dykes, 1875.

"The Centenary of the Oxford Movement under John Henry Newman" will be the theme of Professor H. M. J. Klein at the Spiritual Conference. In view of the renewed agitation on liturgical questions, this ought to prove a fascinating discussion. All who know Dr. Klein anticipate a rare treat. Don't miss it.

The Chautauqua organization of the Reformed Church is planning to observe the 10th anniversary of the Reformed Church House this summer at Chautauqua, N. Y. The annual meeting is held on the first Monday in August and it is hoped to have a denominational rally and banquet that evening. Rev. Henry L. Krause, Pittsburgh, is president of the Board of Directors and Miss Sarah E. Wiant, Greenville, Pa., is secretary-treasurer.

In Grace Church, Baltimore, Md., Rev. Samuel Troxell, pastor, 50 or more youths standing before the Lord's Table was an impressively encouraging sight at the Whitsunday Communion. The Consistory has adopted a program of activity which will be presented to the leaders of various organizations at a meeting about to be held. Rev. F. W. Bald, who until recently was pastor of Trinity Church, Detroit, Mich., is now associated with Mr. Troxell in the work of Grace Church, Baltimore. Mr. Bald was the first pastor of Grace Church.

"The Evangelism for this Generation" will be the subject discussed at the Spiritual Conference by Dr. Allan S. Meck. His successful pastorates at Ephrata, Easton and York and his "preaching missions" in many congregations qualify Dr. Meck to discuss this basic question with unusual discernment and a fund of valuable experience.

Children's Day was fittingly observed in Grace Church, Easton, Pa., Rev. L. V. Hetrick, pastor, on June 11, in connection with the morning worship. Supt. Vincent Stotz in charge. The service of the Board, "The Gateway of Praise", was used with adaptations, the principal parts being taken by the Beginners, under Mrs. L. V. Hetrick; Primary, under Mrs. Clarence Crobaugh, and Junior, under Mrs. Roy F. Stanton. The chancel was adorned with roses and daisies. The Ladies' Aid Society donated two quilts to the Phoebe Home on Dedication Day.

June 14 marked the Silver Anniversary of the Rev. Theo C. Brown, Bethlehem, Pa., as pastor of the Fountain Hill Charge, Tohickon Classis, which includes the New Jerusalem (Apple's) Church, near Leithsville; the Jerusalem Church in Salisbury Township, and Grace Church, Fountain Hill. Since the death of the late Dr. N. Z. Snyder, Rev. Mr. Brown has served as the efficient stated clerk of his Classis, and he has a host of friends both among the ministry and laity of the Church.

Evening services discontinued May 28 to be resumed in September in Emanuel Church, Woodhaven, N. Y., Rev. E. Strassburger, pastor. Average attendance during past season for evening service was 186. The pastor conducted a series of evangelistic services on the 7 words from the Cross, during the mid-week Passion season. On Palm Sunday 50 members received; 30 received previously during year, 14 of them by confirmation and 66 by reprofession. Easter attendance, 758, and nearly all partook of the Communion with Revs. D. A. Bode, D. D., and G. A. Godduhn assisting. The pastor again was given a month's vacation and expects to spend it with his folks in Wisconsin.

On Saturday, June 17, at 5 P. M., Miss Frances Hartman of Lancaster, Pa., the daughter of Dr. Edwin M. and Helen Stahr Hartman, of F. & M. Academy, was united in marriage with Mr. Louis H. May, Esq., also of Lancaster, Pa., a son of Rev. Dr. Homer Skyles and Mary Harnish May, of Wilkes-Barre, Pa. The marriage service in the chapel of Franklin and Marshall College, attended by a large concourse of

relatives and friends, was conducted by Drs. Henry I. Stahr and Homer S. May. The bridal couple left on the evening train for a brief wedding journey to the New England coast.

The Rev. W. T. Brundick, who has been granted a six months' leave of absence from Zion's Church, Millersville, Pa., accepted the position of chaplain in the Civilian Conservation Corps. Mr. Brundick advises us that if at any time any minister of the Reformed Church would like to visit these camps or conduct services, he will be glad to make arrangements. He has reported for duty to the Chief of Staff, 79th Division U. S. Army, and will have charge of all religious and welfare work in Eastern Pennsylvania. His headquarters at present are in the Gimbel Building, Phila.

Charles Luther Fry, Ph. D., Social Research worker and writer, has been named professor of sociology on the faculty of the University of Rochester. This eminent young investigator has been for the past 10 years advisor in most of the projects of the Institute of Social and Religious Research in New York. He was investigator for President Hoover's Commission on Recent Social Trends, and was one of the specialists who went to India to make a factual report for the Laymen's Foreign Missions Inquiry. He is a son of the Rev. Dr. Charles L. Fry, of Germantown, and the late Mrs. Fry, who was a daughter of our beloved elder, Henry M. Housekeeper, of Trinity Church, Phila.

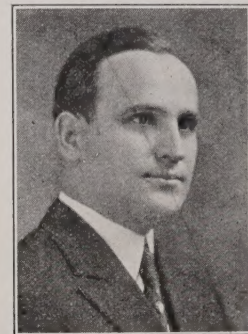
Rev. Carl J. G. Russom, Indianapolis, Ind., will sail from Montreal July 1, for Southampton, England. He will visit in England, Holland, Belgium, Germany, Switzerland and France, and will spend some time with relatives in Cologne. He will contact with the University of Bonn and expresses the desire to take a trip up the Rhine, hear a Wagnerian opera at Muenich, visit at Zurich, Berne, Lausanne and Luzern, Geneva and Paris. It is a disappointment that his family will be unable to accompany him; however, they will spend several weeks in Pennsylvania and New York. Rev. Mr. Russom reports a delightful Church year. The attendance has been excellent, members have been steadily received and a fine class confirmed on Pentecost.

In Christ Church, Bethlehem, Pa., Rev. S. R. Brenner, pastor, the Junior Choir, under direction of Miss Anna Gehman, has been singing at the morning services for many weeks. This Choir, like the Adult Choir, is active, energetic and faithful in attendance. On May 24, the Junior Choir sponsored a Grand Concert given by the Bethlehem Male Chorus, the proceeds to be used toward furnishing gowns. Miss Mary V. Ernest, a S. S. member, won the Classical First Prize and the Denominational First Prize for Group A of the Stewardship Essay Contest. A Confirmation Class numbering 18 has been organized. A new summer schedule of Sunday services is now in effect: 2 morning services, 8 to 9 and 10.30 to 11.30; S. S., 9.15 to 10.15. It is hoped by this arrangement to have many in attendance. There is no evening service.

Rev. Harold R. Ash, of Greenville, Pa., was welcomed in his old home Church, Zion Church, Leighton, Dr. Paul Reid Pontius, pastor, and preached very acceptably on May 7. A successful play was given May 19 and repeated on May 22 in Derr Hall, the proceeds of which are to be used to send some of the young people of Zion to Camp Mensch Mill. At a recent dinner for mothers and daughters of Zion, almost 300 gathered and enjoyed the splendid program with a valuable address by Dr. Marjorie Bachelor, of Palmerton. Later all adjourned to the gymnasium where a lunch was served by the men of the S. S., under the leadership of Paul Balliet, A. F. Smith and Robt. Semmel, and the ladies said it "tasted good."

Services commemorating the 25th anni-

versary of the dedication of the Hummelstown, Pa., Church, Rev. Alton W. Barley, pastor, will be held June 28 and 29. The Rev. John P. Dieffenderfer, Easton, Pa., who served the Church at the time of the erection and dedication, will deliver the anniversary sermon on Wednesday at 7.45 P. M., and Rev. Robt. A. Bausch, Pottsville, former pastor, will preach Thursday evening. This Church was erected in 1907 and dedicated June 28, 1908. Revs. J. P. Dieffenderfer, R. A. Bausch, Arthur King, John H. Heffner, Arthur J. Miller and Alton W. Barley have served the congregation and Rev. Mr. Dieffenderfer and Mr. J. M. Brightbill, Hummelstown, are two surviving members of the building committee. A cordial invitation is extended to all to be present for these special services.



TUESDAY SPEAKERS AT THE SPIRITUAL CONFERENCE

Above: The Rev. Dr. Harry M. J. Klein, Professor of History in Franklin & Marshall College.

Below: The Rev. Dr. Allan S. Meck, Pastor Trinity First Church, York, Pa.

The 43rd Annual Assembly for Spiritual Conference of Ministers and Laymen of the Reformed Church will be held at Franklin and Marshall Academy, Lancaster, Pa., July 31-Aug. 4 (D. S. T.), beginning Monday, July 31, at 8 P. M., with the opening sermon by the Rev. Frederick K. Stamm, Brooklyn, N. Y.

The Bible Study at 9.15 A. M. each morning will be conducted by the Rev. James E. Wagner, of Lancaster, on "The Epistle to the Philippians." The speakers on Tuesday will be Dr. H. M. J. Klein, of Franklin and Marshall College, on "The Centenary of the Oxford Movement," at 10 A. M., and Dr. Allan S. Meck, York, on "Evangelism," at 8 P. M. On Wednesday, at

10 A. M., Rev. E. Roy Corman, of Wilkinsburg, Pa., on "Religious Education," and at 8 P. M., Rev. Hobart D. McKeehan, on "Great American Preachers." On Thursday, at 10 A. M., Dr. Theodore F. Herman, of the Theological Seminary, will speak on "Present Day Theological Trends," and at 6 P. M., Rev. A. M. Billman, Harrisburg, will be toastmaster at the annual banquet, at which a Board secretary, a layman, a foreign missionary and a pastor are expected to speak "off the record." On Friday morning, "Present Day Trends in Church Music" will be discussed by Prof. James E. Scheirer, of Harrisburg, organist of Salem Church. The services of worship will be conducted by the following: Monday evening, Rev. H. A. Fesperman; Tuesday morning, Rev. Dr. John S. Hollenbach; Tuesday evening, Rev. Lee J. Gable; Wednesday morning, Rev. L. D. Benner; Wednesday evening, Rev. E. Clair Blum; Thursday morning, Rev. A. A. Welsh; Friday morning, Rev. Russell C. Eroh. Rev. Robert J. Pilgram will again be leader of singing and Rev. Ralph E. Hartman, pianist. Those in charge of the recreation are: Dr. O. S. Frantz, Tennis; Rev. E. B. Messner, Quoits; Rev. E. O. Butkowsky, Swimming, and Rev. Robert F. Reed, Croquet. In spite of the splendid program, Dr. E. M. Hartman, of F. & M. Academy, announces that prices will not be increased. Don't fail to make your reservation in advance!

In Salem-Zion Church, Philadelphia, Rev. A. W. Klinger, pastor, Children's Day was successfully observed and the Church auditorium was beautifully decorated with potted geraniums and palms, the geraniums later distributed among the members of the School and prizes for regular attendance were awarded. A special tribute was paid to the faithful Mr. Geo. Wasserman in acknowledgment of over a quarter of a century in the School work. A splendid year brought many changes for the better. During the past winter, morning services introduced; a junior choir organized under direction of Mrs. Stauss; a Men's Bible Class, under instruction of Mr. C. D. Buchholz, and a Men's Society organized. Dr. J. A. Fischer is Supt. of the S. S. of 190 scholars. The Church's first class confirmed on Whitsunday. A D. V. B. S. will be conducted in July with a staff of 4 teachers and 4 depts. The work of the Chapel is encouraging as it goes forward.

The New York District Conference of the Evangelical Synod of North America met in Buffalo, N. Y., June 13, and unanimously adopted the following resolution: "The New York District heartily endorses the merger of the Evangelical Synod and the Reformed Church in the U. S., on the basis of the Plan of Union as contained and submitted in the report of the President General." Following this unanimous action and the singing of "Blest Be the Tie That Binds", it was voted to inform the pastors of the Reformed Church of Buffalo and vicinity of this action and to invite them to be guests at the remaining sessions of the Conference. This invitation was gladly accepted. On Sunday evening, June 11, Rev. Herman E. Schnatz, pastor of our Zion Church, Buffalo, had been invited by the President of the New York District, Rev. Paul Frankenfeld, to preach the opening sermon of the Conference, which includes 61 Churches.

The annual D. V. B. S., conducted by Churches of Newport, was participated in by the Church of Incarnation, Rev. Walter D. Mehring, pastor. 200 children enrolled. Misses Martha English and Grace Moyer were teachers representing the Reformed Church, and pastors took turns on various mornings conducting devotions. An elaborate program marked the finish. Courses for youth of 7th and 8th grades added this year. The annual Children's Day service was beautifully rendered, "The Gateway of Praise", being used. The Citizen's Fire Co. attended Church in a body on a recent Sunday evening, and the pastor, Chaplain and members of the Company, preached. Rev. Mr. Mehring delivered the oration at the Escheol Memorial service and preached the convention sermon at the opening of the Perry Co. S. S. Convention. The pastor exchanged pulpits on June 18 with Rev. Dr. Wm. Baldwin, pastor of First Presbyterian Church, New Bloomfield.

At the meeting of the New York Synod of the United Lutheran Church, held at Buffalo, N. Y., during the week of June 12, it was reported that the official boards of a number of parishes had used benevolent funds for their local expenses. The President, Dr. Samuel Trexler, made the charge that in some of the 429 Churches composing the Synod "monies gathered for extension purposes are being used for local support". This matter was considered serious enough to be submitted to a special committee, from whose report this portion is quoted as follows: "Your committee earnestly reminds the congregations of the Synod that this practice in any other sphere would be illegal. What is of far more serious moment, however, in our judgment, is the fact that such a practice is morally culpable and spiritually stultifying. It is true equally of congregations and institutions as of individuals that if one is willing to lose his life for Christ's sake he will find it."

Rededication services of the Hough Ave.

Church, Cleveland, O., which was partially destroyed by fire Feb. 12, were conducted Sunday, June 11, by the pastor, Rev. A. V. Vondersmith. Dr. Henry S. Gekeler, editor of the "Christian World", preached at the morning service. Seven young people were confirmed and two added by letter. Baptisms, 2. Mrs. Edna Lloyd, Bedford, Ohio, sang "Just to be Thine", by Fairer. Dr. Orris W. Haulman, of Grace Church, Akron, was the guest preacher in the evening. Greetings were brought by Rev. Bernard Spare, of the Westminister Presbyterian Church, and Dr. Henry Schmidt, of the Third Reformed Church, Cleveland. The choir was vested for the first time, and the pastor and guest preachers were robed. The Rev. Frank M. Baker, superintendent of the Good Will Industries, Cleveland, was the guest speaker, together with some of the former members, at the fellowship supper, Wednesday evening. Preparatory service was held on Friday evening, with the pastor bringing the message. Holy Communion and reception of members June 18. Attendance in the Church School, 180. Children Day service will be held June 25.

The first annual Home-Coming of the Lutheran and Reformed congregations of the Stone Valley Church, Hickory Corners, Pa., was held June 11, with special services morning and afternoon. This Church is the Mother congregation and also the largest in the Uniontown Church, Rev. John C. Brumbach, Reformed pastor. The speakers were Revs. D. E. Fetherolf, of Leek Kill, Pa., former Lutheran pastor of the Charge, and Geo. E. Kopenhaver, Cherryville, Pa., a son of the Reformed Charge; and local pastors, Revs. W. E. Wagner, Lutheran pastor, and Mr. Brumbach. Special music rendered at both services under direction of Mrs. D. E. Stevens, organist of Stone Valley. Former residents, friends and members, living within a radius of 50 miles, generally represented. This program was initiated largely because the adjoining 4½ acre cemetery, containing burials of 1,600 bodies and covering a period of nearly 200 years, had been recently reconditioned and prepared for permanent care. At the close of the program this cemetery was rededicated, with service composed jointly by the local ministers. The school teachers of the community prepared memorial booklets containing names, date of birth and death of bodies interred, together with the location by section and rows on the cemetery.

On June 14, the Hazleton Ministerial Association gathered at the home of Rev. and Mrs. E. Franklin Faust, West Hazleton, to celebrate with them their 30th wedding anniversary and also the 30th anniversary of Rev. Mr. Faust's ordination to the Gospel ministry, which has been singularly successful and fruitful. His genial, unassuming personality, his loyalty to all the interests of the Church at home and abroad, his studious habits and consistent hard work have endeared him to his people, the communities he has served, and to his ministerial brethren. Mrs. Faust has been a capable help-mate and in every respect a successful minister's wife. A bountiful dinner was served by the Fausti. As a token of esteem the Association presented them with a beautiful gift. As guests of Rev. and Mrs. Faust and son, Paul, were: Dr. and Mrs. S. E. Stofflett, Rev. and Mrs. Wm. Toennis, and Rev. and Mrs. J. N. Garner, all of Hazleton; Rev. and Mrs. R. O. Chatlos, and Dr. C. E. Correll, West Hazleton; Rev. and Mrs. C. T. Meyer, Weatherly; Rev. and Mrs. Chas. L. Hahn, Wapwollopen; Rev. Geo. Koehler, Freeland; Rev. T. C. Hesson, St. Johns; and Rev. and Mrs. I. G. Snyder, Conyngham.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The new administration and service building was dedicated on June 8. The

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dedication was conducted at 11 A. M. by Rev. Frederick A. Rupley, D.D., Lewis-town, Pa., president of Eastern Synod, who in connection with that act spoke appropriately of the importance of the work of the Home. The address at that service was delivered by Prof. H. M. J. Klein, Prof. of History, Franklin and Marshall College. The opening devotional service was conducted by Rev. A. F. Dietz, Shamokin, Pa., a member of the Board of Trustees. Mr. David A. Miller, president of the Board of Trustees, presided at that service. Miss Joanna Bauer, the first deaconess in the Home, also spoke a few words.

There was another service at 2 P. M., at which Rev. A. O. Reiter, D.D., pastor of St. John's Church, Allentown, presided. The address was delivered by Rev. Paul S. Leinbach, D.D. Elder Geo. W. Hartman, M.D., Harrisburg, Pa., also delivered an address, and Rev. Simon Sipple, D.D., a member of the Board of Trustees, read a history of Phoebe Home. The opening devotional service was conducted by Rev. K. O. Spessard, Ph.D., a member of the Board of Trustees. Both programs proved very interesting; the addresses were of a very high order, and were well received by the many people who had assembled.

The programs were rendered in the rest room of the new building. Radio speakers had been placed in the lobby and in the large dining hall, which were filled to capacity, and to the north and to the east of the building, to reach the throngs who could not get into the new building.

The many visitors who saw the new

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building were lavish in their praise of it. There are many contributions to the dedication fund, and day by day more are reaching the Home.

COMMENCEMENT AT URSINUS COLLEGE

The 63rd Commencement of Ursinus College was held on June 5, in Bomberger Chapel. A short organ recital of selections from Bach, Rachmaninoff, Flotow and Dubois, with Professor William Sylvano Thunder at the console, marked the opening of the exercises, at which 91 young men and women received degrees from Ursinus.

Following the processional of Babbiste's "Grand Chorus," prayer was offered by the Rev. Howard Edgar Bodder, pastor of the Second Presbyterian Church, Bridgeton, N. J. Miss Muriel E. Ingram, of Norwood, Pa., delivered the salutatory address on "Music." Miss Ingram said that "Music is the creation of man's soul; its power is universal." She stated that "Music is the fusion of one's self with life. It must dissolve your life into rhythmic cadence; the music that can do this for you is great."

Mr. Eugene H. Miller, Reading, Pa., as

valedictorian of the class, spoke on "College and the International Mind," saying that "College is the death of old ideas and the birth of new thoughts. College is a fertile field to develop an international mind as an antidote for an extreme national feeling." He further stated that

"the college graduate realizes that his generation cannot solve all the problems that confront it, but attempts to hold an open mind and a tolerant spirit toward subsequent generations."

Dr. John R. Murlin, Professor of Physi-

(Continued on Page 16)

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

BLESSING THE CHILDREN

Text, Genesis 48:15, 16, "And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God who hath fed me all my life long unto this day, the angel who hath redeemed me from all evil, bless the lads."

One of the most touching scenes in the book of Genesis is found in the last two chapters where Jacob, as he realized that the end of his life was drawing near, blessed his sons and their children. Before he gave his paternal benediction to his sons, he pronounced a blessing upon the two sons of Joseph, Ephraim and Manasseh.

Jacob was very grateful for all that Joseph had done for him and his loved ones. By his kindness Joseph had saved their lives. Now Jacob was going to show his thankfulness by bestowing special blessings upon Joseph's sons. He called them his own, and in giving his blessing he made them equal to his own sons.

Jacob was almost blind. He could not see very clearly. When he saw Joseph's sons he asked, "Who are these?" And Joseph said to his father, "They are my sons, whom God hath given me here." And Jacob said, "Bring them, I pray thee unto me, and I will bless them." And he brought them near unto him; and he kissed them, and embraced them. And Jacob said to Joseph, "I had not thought to see thy face: and, lo, God hath let me see thy seed also."

Then Joseph took his two boys and brought them to his father to receive his blessing. He had Ephraim in his right hand toward Jacob's left hand, and Manasseh in his left hand toward the grandfather's right hand. And Jacob stretched out his right hand and reached across and laid it upon Ephraim's head, who was the younger. And he took his left hand and reached across and laid it upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

And Jacob blessed Joseph, and said:

Text. And he added, "And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head. And Joseph said unto his father, "Not so, my father; for this is the first-born; put thy right hand upon his head." And his father refused, and said, "I know it, my son, I know it; he also shall become a people, and he also shall be great: howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations." And he blessed them that day, saying, "In thee will Israel bless, saying, 'God make thee as Ephraim and Manasseh.'" And he set Ephraim before Manasseh.

It has been said that as a man draws near to death, he seems to see many things in a much clearer light, and gets glimpses into the future, which are hidden from others. Future history proved that Jacob was right in exalting Ephraim above Manasseh. Although the first-born was usually given the preference, there were numerous cases where the first-born proved to be inferior and was superseded by the second or a later son. Jacob himself was superior to his brother Esau, who was the first-born, and received Isaac's greatest blessing, although he practiced deception in order to receive it.

I fear that the custom of giving a parental blessing to children before leaving them is falling out of practice; as are so many other good things. You remember that Abraham Lincoln's mother called her children to her death-bed and laid her hands upon them and gave them her parting blessing. And the memory of that scene remained with Abraham Lincoln during the remainder of his life and helped to make him the great man he became.

Jesus laid His hands upon the children, and took them up in His arms and blessed them. It means a great deal to a child to be told that it was dedicated to God in its infancy and that Christ's blessing was pronounced upon it, as is done in infant

baptism. We consecrated five children to God at our Children's Day Service in this way, and it was a very impressive part of the service.

Parents ought to take a deeper interest in their children's spiritual welfare than a great many do. If children are dedicated to God by baptism, where parents make a solemn promise to bring them up in the nurture and admonition of the Lord, it makes a great difference in their future welfare if this promise is kept. Where this is done, it will mean a great deal if children are told that they were thus consecrated, as soon as they are able to understand it. They will realize more fully that they belong to God in a special sense and will be conscious of the fact that His blessing and benediction rests upon them.

CAMP MENSCH MILL EXPERIENCES ON HILL TOPS

The expression, "mountain top experience" is well known and is taken from the actual mountain top experience of Jesus and three of His disciples. "And after six days Jesus taketh Peter, James,

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and John His brother, and bringeth them up into a high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. Then said Peter unto Jesus, 'Lord, it is good for us to be here.' Peter was so overwhelmed with the glory and goodness of it all that he wanted to remain there. For him to live forever like that would be the greatest happiness. But Jesus knew that a useful life must be lived among folks. A good life is not lived in selfish isolation. It is shared. Mountain Top Experiences must be brought down to the valley below where there is the dull and drab and grey of life.

Camp Mensch Mill has its Mountain Top Experiences.

Go with me to the Hill Top in front of the Pink House. What a picture of the Camp! The fields of green; the wooded hills; the greystone village; the busy campers; the song of the brook; the quiet water! Reflections! Reflections in the dam! O yes, I see them. But it was another kind of reflection that I was seeing. I was thanking God for Camp Mensch Mill in my life. I came here two years ago. . . . Well, we'll have to go down and join the group. We can't stay here forever.

Didn't you hear that bell? The call to Vespers! We're off to another Hill Top. There he is again, the lovely fellow! That Indigo Bunting greets us every evening. Through the temple door. Silence. Worship. Fellowship. Ideals. Aspirations. Through the Temple door again. Quiet talk. Lingering impressions.

Still another Hill Top awaits us. It is night. We travel over Nature Trail through an avenue of trees, a quiet procession into Camp's inner circle. In the quiet of darkness, we sit in meditation. Two weeks of Camp experience lie behind us, and life ahead of us. The darkness and silence are broken by the crackling of a great central fire. Light becomes the symbol of life. From the great central Light each candle is lighted. Christ said, "I am the light of the world." The chief speaks—not at us, not to us—but as a comrade speaks, with us. All are speaking, silently, each to the best that is within him. It is a soul-searching hour. It is a sacred moment of consecration. We sing the songs we have learned to love. In this circle they reach us with a new appeal. Then, the candle light recession, every flickering taper seeking communion with the stars above.

"Day is done; gone the sun,

From the lake, from the hills, from the sky,

All is well; safely rest; God is nigh."

Tomorrow is home-going day. We feel like Peter. We would always live at Camp Mensch Mill. We are so loath to leave it. But Christ and Camp bid us carry our light into the life of the world, to share our visions and our ideals.

Rev. D. J. Wetzel, Reading, Pa.,
Teacher in the First Senior Camp, 1932.

Home Education

"The Child's First School is the Family"
—Froebel

"I DON'T WANT TO GO TO BED"

Mrs. Donald H. Bell

"Come on, Mary—time to go to bed," calls Mother from the window.

"I don't want to go to bed," comes back in a whiney voice.

How many hundreds of times do we hear this? And WHY all this fuss about going to bed? Did our ancestors have so much trouble? When bedtime came they rocked the baby; yes, and the older sister, too, until they were asleep! True, it took a good deal of Mother's time, but everyone in the household planned on that hour be-

ing given to the children's bedtime, and that was that! It never mattered how tired or harassed Mother was, either.

But this is a new generation, and we know, or are supposed to know, that our babies are a great deal better if put in their cribs and left to go to sleep by themselves. Yet almost every day we hear some young mother say that she doesn't seem to be able to get Mary or John to bed before ten o'clock. There is no question but that this new "Daylight Saving Time" affords a wonderful loophole for many young mothers who want to be out riding or at a movie and couldn't possibly do either if their children were in bed. It sounds so reasonable and seems such a perplexing problem when one says, "This Daylight Saving is wrecking my routine. Mary thinks it is still daytime, and WON'T go to sleep, so there is no use in putting her to bed." But doesn't this same little Mary go to sleep at nap-time, which is in the middle of the day?

No, it is hardly fair to blame any kind of time for our weak disciplinary measures. If a child has, from babyhood, been put to bed when he or she is supposed to go to sleep, the association will remain, and the kind of light will have very little to do with it. And, too, wise mothers are careful to avoid the discussion of these things within hearing of the little tots.

"Come on, Betty, come on for a ride," calls Ruth from her car on the drive.

"O, I should put Suzanne to bed, Ruth. Still, she probably won't go to sleep, it is so light. O, dear, I don't know what to do."

"Come on, the poor youngster can't sleep. How would you like to go to bed when it is as light as this?"

"I'll admit I wouldn't like it," laughs the young mother, as she starts to pick up the baby from the porch floor.

Suzanne is a year old; her mother knows it is her bedtime and that she should have a bath, and be put to bed, so she has no one but herself to blame, when returning two hours later, Suzanne cries and fusses while being undressed. And as time goes on, and Suzanne develops into a "I don't want to go to bed" child, Betty should realize that this is the result of her own weakness.

So, Mothers, spare the Daylight Saving Time!—it really isn't to blame—and try to start early with the right bedtime habits.

Remember, habits are acquired by experience and training. The development of habits begins at birth, and at a surprisingly early date the child may exhibit reactions to sleep which if persisted in will form undesirable habits. Desirable habits are easily formed, however, if only a regular routine is adhered to and each problem solved as it appears.

"All competent educators will agree that wholesome training should be provided by someone for all children during their pre-school years. Certainly they should be under the direction of intelligent people, competent to shape their development."—Frederick B. Robinson, President, The College of the City of New York.

A kindergarten conducted by a properly trained kindergarten is invaluable to the little child. Leaflets on the subject may be secured without charge by writing to the National Kindergarten Association, 8 West Fortieth Street, New York.

THE PASTOR SAYS:

Considering the strenuous efforts now being made in the study of biology and psychology, the ancient sage who raised the question, "What is man?", certainly started something.

—Now and Then.

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR THE WEEK OF JUNE 26—JULY 2

Memory Text: "Be strong and of good courage; . . . for Jehovah thy God is with thee whithersoever thou goest." Joshua 1:9.

Memory Hymn (for June): "Dwell in Me, O Blessed Spirit" (650).

Theme: Joshua.

Monday, June 26—Joshua Succeeds Moses Joshua 1:1-9

The Old Testament claims the readers of these columns for the next 3 months. Leaving the gospels of the New Testament behind and plunging here into the heart of the Old is like abandoning the lofty peaks for the exploration of the valleys and ridges of the foothills. But the Old Testament is a glorious book, in most parts fascinating and challenging and thought-provoking. Joshua comes stalking up to us through its pages. He is a rugged figure. He must be, if he is to take the place of Moses.

Prayer: Eternal God, guide us as we study the pages and the lives of these great men from this ancient book. May they speak to us. May we enable them to live in us. Amen.

Tuesday, June 27—Joshua Enters Canaan Joshua 4:8-14

The successful leader must produce results. He must be able to lead an advance. He must be able to make progress possible. That is what the leader is for. For 40 years Israel had been in the Wilderness. Now, under the leadership of Joshua, the band crosses the Jordan. The objective of many years of labor and hope has been reached. For Israel it meant a new day in history. Humanity, too, must usher in a new day quite soon for civilization. Talk, talk, talk—is not sufficient. If talk results in no action, it becomes enervating and blighting. A new civilization can come to us if new leaders will appear who can lead.

Prayer: God of the ages, teach us the wisdom which history has piled up. Show us how to release and how to harness the power which Thou hast stored up through the centuries. Amen.

Wednesday, June 28—Joshua's Vision Joshua 5:10-15

The vision of Joshua—what a thrill it brings to one's spirit! Vision is indispensable to leadership. It reveals the necessity for a sense of direction. It provides incentive, calls for courage and character, and commands the imagination of leader and followers. The deadening levels of mediocrity are so crowded today because so many prefer the lowlands and the plains to the heights, because the present which they possess appeals to them more than the future which they must win. Hence mud and fog and darkness beset us.

Prayer: Heavenly visions beckon us. Ideals sometimes enthrall us and sometimes mock us. Give us courage to realize the impossible, O God. Amen.

Thursday, June 29—Joshua's Obedience Joshua 6:1-11

Obedience is another qualification for the real leader of men. Men want to be free, and they have the right to freedom. But real freedom is won by utter conformity to the highest which one knows. Absolute obedience to God is the most emancipating act in the world for man. Unshakable loyalty to the highest human idealism guarantees a dynamic which the world cannot resist. Refusal to be turned aside from responsibility, regardless of

consequence — this is courage and character. There is not a Jericho which will not come down when attacked by such obedience.

Prayer: We thank Thee, Heavenly Father, for the challenge of Thy will. Let us not escape it in knowledge, permit us not to set it aside in our wills. Amen.

Friday, June 30—Joshua Instructing the People. Joshua 8:30-35

Insight, when added to courage and obedience, goes far in the building of the high type of leadership for which mankind cries out in every period. Without it there is no effective leadership. Life now is so intricate, our problems are so stupendous, the structure of society has become so unified that, more than ever, creative wisdom and sagacity must be added to the qualifications of the leader for our time. Our statesmanship, our economic, educational, and religious life have suffered sadly from a lack of wise leadership ever since the war.

Prayer: Gracious God, Thou art the author of wisdom, the revealer of truth. Open our minds that we may understand. Strengthen our wills that we may obey. Amen.

Saturday, July 1—Joshua's Farewell Address. Joshua 23:1-13

How this challenge from the venerable Joshua leaps up at us! Living 3,000 years later than Joshua, we are utterly unable to escape it. It seems as though it were meant definitely for us American Christians. How we run after false gods, half-gods, tin gods, gods of the moment! Just so acted those ancient Hebrews on their way from slavery to nationality and freedom. No man, no nation is free who has so shallow a conviction concerning the

greatest reality of the universe. The God-conviction of Joshua is needed.

Prayer: O Father, press the reality of Thyself upon us. Move our hearts toward the right and our minds toward the truth until all men see that we are Thine. Amen.

Sunday, July 2—Obeying God's Law
Psalm 119:1-8

To obey the divine law is man's greatest privilege. To discover the Divine Mind and think God's thoughts after Him, that is joy and power. Religion, if it is to have power, must be concerned with the supreme and highest matters. Meditation, prayer, study—possibly fasting—these must be ladders leading to the heights.

Prayer: Direct our inquiry, Eternal God, into vital channels. Permit us not to suffer defeat by confusing cant with truth. Amen.

Birthday Greetings

By Alliene De Chant Seltzer

Sometimes grown-ups make small boys cry, without meaning to, and wish they hadn't. There's a new baby two doors away, a seven-pound girl, and her brother, bigger by three years, just told me how long she is, and that her name is to be Jane. The ice-man came yesterday and told Dicky he was going to take little sister away in his truck, and Dicky looked everywhere in the truck but couldn't find her. "I've wrapped her up and put her under the seat," said the ice-man, with a twinkle, but Dicky didn't see the twinkle. With big tears running down his cheeks, he ran as fast as he could to the back door, and upstairs to the "crib" room;

nor did he stop crying until he discovered little Jane safe in her new bed. And he hugged Mother so hard that he almost hurt her. Nor does the ice-man know how much he hurt Dicky. Your Birthday Lady wishes he did, for she knows that he wouldn't ever tease a small boy that way again.

"Congress wants but little here below,
Nor wants that Huey Long."
—Friends Intelligencer

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD
CUBE, No. 39
C O L O N
O L I V E
L I K E S
O V E R T
N E S T S

WORD SANDWICHES, No. 12
(Insert four letter words)

1. T---S; Insert condensed vapor and get connected lines of cars.
2. S---S; Insert a musical term and get broken rocks.
3. S---D; Insert to hover and get having pushed.
4. C---E; Insert a circle and get to crouch down.
5. S---E; Insert having walked and get having walked with long steps.
6. S---S; Insert to color delicately and get to give frugally.
7. E---S; Insert narrow binding strip and get public store-houses.
8. P---S; Insert to be tardy and get flat receptacles.

A. M. S.

Woman's Missionary Society News

Helen B. Ammerman, Editor
1331 Center Street, Ashland, Pa.

Mission Band Rally. Zion's Classical Rally was held in Bethany Church, York, Pa., Rev. Geo. S. Sorber, pastor. The Church was crowded with alert faces. Mrs. Birchhoff is the secretary. At a recognition service 7 members received certificates in the reading course. Canadochly, Hallam, Red Lion, Heidelberg and Zion and Trinity Church bands of York presented special numbers on the program. Indian pantomimes, in which each child portrayed an Indian activity, playlets—"The House of Do What You Can" and "The Girl That Mother Was"—won much favor. Friendship portfolios were gathered for Chinese children and money was contributed to provide meals for some of these unfortunate yellow children. Canadochly M. B. has for 3 years attended the rallies with 100% attendance, and hence captured attendance honors. A box luncheon and social hour of games closed the rally.

The Young Ladies' Friendship Circle of St. Mark's Church, Lebanon, Pa. (Miss Zeigler Pres.), lately enjoyed a "Pollyanna Banquet." Three large tables representing Pollyanna virtues of happiness, friendship and gladness, seated 60 members and guests. Songs, speeches and music numbers were followed by a tournament of 12 events. A group was selected from each table and judges were appointed. The table group obtaining most points for all events was the winner and received a prize. Friendly competition emphasized friendship, one of the circle's ideals. We shall soon hear about a G. M. G. party held in this Church.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON
Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Third Sunday after Trinity, July 2, 1933
Joshua
Joshua 1:1-9; 23:1-2, 14

Golden Text: Have I not commanded thee? Be strong, and of good courage; be not affrighted, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1:9.

Lesson Outline. 1. The Mission. 2. The Man. 3. The Message.

Today we begin a series entitled, "Some Early Leaders of Israel." It runs from Joshua to Solomon. Our studies, therefore, take us back into a period of Hebrew history that bears a striking resemblance to our colonial era. Moses had led the tribes out of slavery into freedom, to the very threshold of Canaan. Now Moses disappears from the scene. His place is taken by Joshua, the new leader.

He faced a difficult task. This land of promise was no haven of peace. It was the home of the Canaanites, a civilized and warlike people, far superior to the invading Hebrews in the arts of peace and war. To possess it they had to conquer it, inch by inch. And the story of their settlement of Canaan, running through many years, is full of battle and bloodshed. It resembles the dark and bloody chapter of our American history written in the time of Daniel Boone, by men of his type.

Our only sources for this period of Hebrew history are the biblical books of Joshua and Judges, written centuries after the events which they relate. These thrilling narratives are the national traditions of Israel, heroic tales of the faith and

fortitude of their ancestors. They passed orally from generation to generation, in song and saga, until their permanent preservation in written form.

The unknown authors of these two ancient books agree in the religious interpretation of the checkered career of their people. They see the hand of God guiding and guarding them.

That, really, is the vital thing in these ancient records, and the main reason for our study.

These ancient chroniclers devoutly believed in the divine control of the affairs of men. They saw the hand of God in the strange history of their people. They told and retold that history in order to prove and illustrate that supreme fact. Thus they sought to give weight to the sacred obligations and solemn warnings that rested upon a people whom Jehovah had so richly blessed.

This divine influence was exercised through men. We see human forces and material factors that play important roles in shaping the life and destiny of the nation. We realize that every forward step, from nomadism to civilization, from the pit of slavery to the pinnacle of national greatness, was a long and painful historical process. But through all these human and historical agencies we see God moulding a unique people for a supreme mission. At every step a force, not human, but divine, was required to make a great nation out of a horde of slaves. That dynamic force was the faith of Israel's great leaders.

Our first lesson in this new course deals with Joshua, whom Moses had made his successor. To this son of Nun came Jehovah's ringing challenge to assume his

task of leadership in the spirit of Moses, whose faith, courage, and obedience had taken the people to the portals of Canaan. If Joshua will go forward in the spirit, God promises to be with him. "Then thou shalt make thy way prosperous, and then thou shalt have good success" (1:8).

Our lesson, thus, reveals the secret of success in life, whether of nations or individuals. It is a great secret, truly, which many never find. And yet, success is an open secret that all men may know, if they have an ear to hear and a heart to discern wisdom. Its formula is not the property of a class or cult. It is common knowledge that has been proclaimed for ages.

Moreover, our lesson reveals the secret of "good" success. Twice that significant phrase is used in the promises made by Jehovah (1:7, 8). For there is a "bad" success, a success that fails, even as there are failures that succeed magnificently. It is not success, as men may define it, that the Almighty holds out as the guerdon of life, but "good success."

The formula of good success in life is simple enough to the understanding, however difficult it may prove to be in practice. It is stated at some length in our lesson (1:7, 8). Briefly put, it means, Do the will of God. And for us that means, Follow the Lord Jesus Christ. Live the Christian life with courage and consecration. Then your life will be a good success. Its goodness will be its success.

Thus Joshua, the son of Nun, may become our teacher and helper in the great art of successful living.

I. The Mission. After the death of Moses, the Lord spake to Joshua, saying, "Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give unto thee" (1:2). The mission of Joshua, then, was to lead Israel in the conquest of Canaan. It was a gracious promise, but also a formidable task. They must redeem the divine pledge with hard toil, and in many a bitter conflict.

Every man has his mission in life. Many minor missions, perchance, but one that is supreme. That supreme mission is the achievement of a good character. In our devotional literature Canaan has become a symbol of heaven. But our conquest of Canaan should mean more to us than going to that final abode of God's children. It should denote, rather, that kingdom of heaven that is within man.

But this supreme mission of man is also a difficult task, far greater and harder than the conquest of Canaan. We must war against social evils deeply entrenched in our civilization. We must fight enemies that lurk in our blood and brain; evil companions, and settled habits. The man who wishes to achieve his divine mission in life must hear the voice of God calling him to his task. He needs the divine promise and presence to make a good success of his life.

II. The Man. God's call and promise are never unconditional. Not in Joshua's case, nor in ours today. They are conditioned upon the consecration and co-operation of man.

And we know Joshua, the man whom God summoned to this great mission. We remember the heroic part he played in the episode of the spies (Numbers 13). The same noble qualities that marked him then, fitted him now to become the chosen leader in a difficult enterprise. "Be strong and of courage," God said to him. Without these qualities the conquest of Canaan was impossible.

Without such qualities no man can conquer any land of promise whatsoever. Lacking them, men rise to no heights in life. Least of all to the heights of Christ-like character.

III. The Message. First, God's message to Joshua, at the beginning of his difficult career. It was a message of cheer, a promise of aid and victory. "The Lord thy God is with thee whithersoever thou goest"

1:9). "There shall not any man be able to stand before thee all the days of thy life" (1:5). Similar spiritual assurance comes to every man who, in the Spirit of Christ, seeks to achieve his divine mission in life. When, under the leadership of Christ, we seek to conquer sin, in ourselves and in all this world, God is our ally and our strong fortress. We cannot fail.

Secondly, Joshua's message to us, at the end of his earthly career (23:1-2, 14). His valedictory to his people and to mankind. It was a confession that Jehovah had kept His promise. And it has been repeated by all who have trusted the Lord and served Him. Their life has been crowned with satisfaction. God has made it "a good success."

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 2nd—How Can We Make Our Nation More Christian? Acts 3:19-21

America was founded on a Christian basis. In this it stands alone among the nations of the world. Other nations started out on a non-Christian basis and those that became Christian did so long after they had been founded. But America started with the institutions of the Gospel right from the beginning. Many of the early settlers came here in the interests of the Christian religion, and the Church was one of the first institutions to be established here. We must now take good heed that America, having started out Christian, may not eventually lapse back into a state of paganism.

America is not yet wholly Christianized. There are at least two standards whereby we may express judgment on this question. The one is that of Church membership. Only about one-third of the people of this nation are members of the Church of Jesus Christ. There are those who maintain that Church membership does not determine the issue. But in the New Testament there were no Churchless Christians. The Christians of that early day all belonged to the Church. There is always something wrong with the individual who claims to be a Christian and who yet stands aloof from the Church which is the body of Christ. There may, of course, be persons nominally identified with the Church who do not have the spirit of Christ in their hearts, but anyone who has the spirit of Christ will also unite him or herself with the body of Christ. Therefore one way by which we can make our nation more Christian is by winning the outside multitudes into the fellowship of the Church of Christ. This effort we call evangelism. In many of our Churches the evangelistic passion has been largely lost. We spend our time and strength on many other features of the Church's program, but too often fail in this primary and central emphasis. What America needs today is a rebirth of the spirit of evangelism. We need to put forth greater effort to save men and women and children for Christ and His Church. This does not mean that we need many more Churches, but it does mean that we must vitalize the Churches that now exist and organize our forces more effectively for a more aggressive ingathering of souls.

The other standard whereby we may judge whether a nation is Christian or not is the spirit which controls life in its manifold forms and expressions. To make America Christian involves more than to make Americans Christian. America is far more than the sum total of its inhabitants. The nation stands for a certain order of life, for certain institutions, principles and policies. There is such a thing as a national spirit, a national ideal, a national conscience. The ideals and motives that actuate the policies of the nation determine in large measure whether our country is Christian or not. One does not need to penetrate very deeply into the life of the nation to discern that in many

things we are far from being Christian. When a nation spends billions of dollars on armaments, whereby it can destroy other nations, it can scarcely be said to be actuated by Christian principles and purposes. When a nation must replenish its treasury by the liquor traffic, whereby a new generation of drunkards is being recruited from the youth of the land, it can scarcely lay claim to being a Christian nation. When millions of its citizens are impoverished by unemployment and exorbitant taxes, while a few millionaires grow rich and fat at the expense of the poor; when social and economic inequalities prevail, as they do, the nation is still far from being fully Christianized. The application of the principles of the Gospel to all the relationships of human life constitutes one of the chief duties of the Church of Jesus Christ.

There are vast areas of life which remain un-Christianized. Our politics, our education, our culture, our amusements, our economic and industrial order, all need to be revitalized by the spirit of Jesus Christ. In these fields of human endeavor we have allowed pagan principles to control the thoughts and activities of men. We need to preach the Gospel of social righteousness and justice as well as of brotherly love and human kindness.

On this Sunday which borders on our great national holiday, when we take a fresh appraisal of the fundamental principles upon which America was founded, we shall do well to ask ourselves the question whether the principles of Jesus Christ are regnant in America's life. No nation can long endure without religion. The only hope for America lies in its fidelity to the religion of Jesus Christ. This alone will adequately solve our problems. Therefore, as His followers and as members of His Church, we should do all we can to make America Christian, and through it to win all nations for Christ.

FRANKLIN AND MARSHALL ACADEMY NOTES

The Academy Glee and Dramatic Clubs were responsible for one of the interesting incidents on Commencement Day. The clubs did unusually good work and had a good season. At the close of the last school chapel, at which a number of awards were announced, Mr. W. A. Hammond, the director of the Glee Club, presented to the Principal a check for \$200 as the clubs' contribution to the school Benevolence Fund. Most of this surplus was realized from the annual Lancaster concert, which was given in the Y. M. C. A. Auditorium to an appreciative, capacity audience. The check was sent to Dr. Bartholomew.

The Commencement exercises were held on Thursday evening, June 8, in the Kepler Chapel. As usual, the chapel was filled to overflowing. Dr. H. M. J. Klein, of the College Faculty, gave a most delightful and pertinent address. The graduating class numbered 49 boys, of whom between 20 and 25 will enter Franklin and Marshall College. Last year's class numbered 53, of whom 43 entered 14 colleges. Members of this class ranked this last year in the upper quarter of their respective Freshmen classes at Amherst, Williams, Lehigh, Franklin and Marshall, the University of Pennsylvania, Carnegie, Washington and Jefferson and the University of Michigan. Within the last year Academy boys made Phi Beta Kappa honors at Franklin and Marshall, Lehigh, Dartmouth and Princeton. An Academy boy will be graduated from Princeton this year, tied with another boy for highest rank, and another Academy boy ranks in the first group in the same class. Of the two boys who were elected to Phi Beta Kappa from the Junior Class of our own college this year, one was an Academy boy.

In his annual report to the Board of Trustees, Dr. Hartman made some observations suggested by the present situation.

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Among other things he said: "Less than half the boys who enter college throughout the country today complete their course. It is a common saying that it takes two Freshmen to make one Senior. There are various reasons for this expensive and tragic mortality. Many boys who enter college should, of course, never try to get a college education. Others enter with too superficial a preparation. They have credits on paper but not in their minds. Many of these boys have potential ability and would have made good in college if they could have had a fair start. Other failures are due, not to lack of preparation, but to lack of the character which enables a boy to stand up under the conditions of college life and work. In the face of these well-known facts, it is self-evident that college preparatory work should eliminate the unfit, should give adequate preparation to those who have intellectual interest and ability, and should develop in a boy, in his teens, the kind of character that will enable him to survive in the college world.

"This suggests the importance of preparation for college as a special field in education under present conditions. The boy needs to learn how to think rather than to learn a great variety of facts. He needs to develop habits of mental industry and honesty, accuracy and thoroughness, instead of acquiring a superficial knowledge of a mass of things. In spite of the distracting condition of the times and the prevailing impression about the attitude of present day youth, I am disposed to say that in all my teaching I have never found our boys more frank and responsive and the service of the School more fruitful."

—W. A. H.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

While our band furnished music at the annual lawn fete at the Reformed Church Home for the Aged at Wyncote, George Snell, with his company from Reading, entertained the Bethany Family with an interesting Puppet Show.

The great heat took its toll in the death of one of our best horses. To handle the additional farm work, it was deemed advisable to purchase a pair of mules.

Our recreation leaders have started to work with the children and the first steps are being taken to prepare the anniversary program to be given on Aug. 31.

Anniversary this year will present some interesting changes. A frequent visitor several days ago asked the superintendent where we purchased our beautiful pine trees and who planted them back of our buildings. It was a surprise to be told that the pines had been there for many years, and it was merely the removal of the hard wood trees which made them noticeable. Already the evergreen background around our buildings is seen from a distance. In a few years the beauty of the landscape around Bethany Home will become a great attraction to our many friends as well as a home-like environment for our children. Thanks to our predecessors, who planted our beautiful trees!

PENSION FUND

Our Board of Ministerial Relief has the Relief Department which takes care of our aged ministers and widows, with funds secured by the Apportionment. Last year we cared for 89 ministers and 170 widows. We also gave \$100 to each of the 11 widows of ministers for funeral expenses.

We are now building up a fund to pension our ministers at the age of 70, or when disabled. After the minister's death his widow will receive 3/5 of the pension. We have always spoken of this as the Sustentation Fund, but this term is misleading because many Classes have a Sustentation Fund for the support of weak congregations or charges that cannot be cared for by the Home Mission Board.

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President.

Because of this confusion, money has been raised for the Sustentation Fund of our Board, sent to the Treasurers of Classes and was used for the support of weak Churches, instead of going to the Sustentation Fund of the Board of Ministerial Relief.

Discussing this matter recently with the consistory of the First Church of Lancaster, Judge Wm. H. Keller suggested that we drop the term Sustentation Fund and confine ourselves to the term Pension Fund of the Board of Ministerial Relief. This same suggestion was made by Rev. J. P. Alden, of Warren, Ohio. We have spoken with Dr. McLean, and he agrees with the writer that this would be a

most commendable change; we suggest it to all our congregations and Classes.

Forget the word Sustentation, and in all your reports and communications use the term **Pension Fund**.

—J. W. Meminger, Secretary

FOUNDERS' DAY IN SENDAI, JAPAN

North Japan College has just celebrated Founders' Day with a formal ceremony in the College Chapel on May 15th, and Field Day Sports on the school grounds May 16th. The Chapel was decorated with national flags, college flags, some plants, and large portraits of the founders, Dr. Hoy and Mr. Oshikawa. The school which began in 1886 with 7 pupils now numbers 981 students and over 70 teachers; on these special occasions when the Academy, College, and Seminary (all under one administration) unite for worship and celebration, even without visitors, our large new Chapel is nearly filled. Inspiring addresses were delivered by President Schne-

der and Rev. Tsuchida, who graduated 35 years ago and is now a member of the Board of Trustees. Devotional hymns and college songs made joyful music. Earnest prayers were offered by Deans Demura and Igarashi, also alumni of the College. The Institution was honored and pleased to receive a telegram of congratulations and good wishes from the Prime Minister of Japan, Viscount Makoto Saito, who is a personal friend of Dr. Schneider.

A translation of the telegram follows: "On this 47th anniversary of the founding of Tohoku Gakuin, I send this congratulatory message. That for many years the College has exerted every effort for the welfare of our country in the education of youth, and that today we see the prosperous development of the school, are facts worthy of heartfelt commendation. So I wish respectfully to congratulate you, and pray that in the future you will still further contribute to the advancement of the highest culture."

(Signed) Viscount Makoto Saito.

NEWS OF THE WEEK

Mrs. Henry W. Elson

An attempt to assassinate Eleutherios Venizelos, several times Premier of Greece and a leading European statesman for many years, failed June 6, but shots fired by an assailant wounded M. Venizelos' wife and chauffeur.

The Wagner Bill, creating the United States Employment Service, was signed by President Roosevelt June 6. The new system will be started without delay in the hope of aiding the army of unemployed to get back to work.

The four-power pact of co-operation and consultation among Great Britain, France, Germany and Italy has been successfully concluded. By this Mussolini told Rome at least ten years of peace are assured to Europe.

Cyrus H. K. Curtis, 82, the noted Philadelphia publisher and philanthropist, died June 7 at his home in Wyncote, Pa.

Germany has yielded to the verdict of the League of Nations in the matter of anti-Semitism in Upper Silesia. The Hitler government will see to it that the mistakes made by "subordinate authorities" in violation of the treaties safeguarding minority rights are corrected.

The National Industrial Recovery Bill was passed by the Senate June 9, by a vote of 57 to 24, and radical proposals on taxes and tax returns were carried with it.

Robert P. Skinner, a Republican and now Minister to Finland, has been appointed by President Roosevelt Ambassador to Turkey.

President Niceto Alcalá Zamorra, acting under pressure from various quarters, dismissed Premier Manuel Azana, who has been directing Spain's revolutionary destiny for two years.

The 17th conference of the League's International Labor Organization was opened June 8 at Geneva by Sir Atul Chatterjee, of India. He emphasized that in addition to the 47 member States represented, the United States for the first time was directly associating itself with the work of the conference.

Joseph B. Eastman, of the Interstate Commerce Commission, has been given the post of Federal Co-ordinator of Transportation. He will accept.

William Edward Dodd, Professor of American History at the University of Chicago, has been nominated to be Ambassador to Germany, and John F. Cudahy, of Milwaukee, Ambassador to Poland.

Ten persons were killed June 11 in a wreck of a giant amphibian airplane while

on a sight-seeing trip from the World's Fair, at Chicago.

The World Economic Conference opened in London June 12 with an address, sympathetic and tactful, by King George. Prime Minister MacDonald in his address, which followed, injected the war debt issue, much to the surprise of the American delegation.

Eugene Meyer, former governor of the Federal Reserve Board, is the new owner of the "Washington Post." He bought it for \$825,000.

An investigation of racketeering was ordered June 12 by the Senate and will get under way almost immediately. An appropriation of \$10,000 was provided by the Senate for the investigation.

The fastest schedule ever maintained by an airline between the Atlantic and Pacific Coasts went into operation June 12. Planes from the Pacific made the transcontinental flight in 20 hours. Eastbound, 83 passengers came into Newark on United Airline. Westbound, 71 passengers left for Chicago or beyond. The planes were on time and the traffic was heavy.

President Roosevelt, June 13, signed the bill providing for a \$2,000,000,000 refinancing of small home mortgages to put them on a lower interest rate. The administration hopes to have the new law in active operation within a month.

A LIVE MEN'S BIBLE CLASS

(See picture on Cover Page)

Four and one-half years ago the Men's Bible Class of St. John's Church, of Catawissa, Pa., was in the embryo stage. During this time it grew from a membership of five into a large class of 50 members. Like the oak tree, it grew slowly, until it had to vacate its place in the main Sunday School room. The class now uses the Church auditorium. It conducts its own service under the direction of the pastor, Rev. L. M. Martin, who is also the teacher of the class. Its organization is very simple. The spirit of the class is its power of growth and helpfulness. Ten to fifteen men attend the class who are not members of the Church. The Church membership is small, and there are four Churches in the community. This class, therefore, has performed a feat unknown in the history of Churches in Catawissa. The pastor and his loyal members are looking forward to the time when they shall have 75 men enrolled in this aggressive class.

THE PREACHER FOR TODAY

(Continued from Page 2)

gious world. But the physician who makes diagnoses and stops there is no physician at all. The physician who says, "I am a diagnostician, but I have no remedies for diseases," is a humbug.

A good physician is one who is able to make you well. It is one of the tragedies of the modern Church that the average preacher talks about diseases in general, but does not prescribe remedies in particular. He rails against an ugly disposition, but gives us no instructions as to the method by which that disposition may be improved. Here is a man sunk in the depth of sorrow, his heart is bleeding; but there is no word from the pulpit which will stop the flow of blood—no information in regard to the steps which a soul must take toward the fountains of peace.

When the preacher goes on chattering generalities and abstractions, the disappointed man goes out to consult the Witch of Endor, or Simon the Magician, or Elymas the Sorcerer. This accounts for the \$125,000,000 being paid each year in America to astrologers, palmists, soothsayers, and fortune tellers. Too often the modern preacher does not know how to heal the broken-hearted, or to preach deliverance to the captives, or to give sight to the blind. The preacher whom our world needs is a physician. He must be an expert in the pathology of the mind. He must know the nature and causes and symptoms and stages of progress of the soul's diseases. And, after the fashion of the great Physician, he must bring to each sick heart that influx of divine power which makes whole.

The preacher needed by our times must be a **teacher**. We are in desperate need of instruction. We have more schools and students than all other countries of the world put together. And yet we are ignorant. In moral and spiritual knowledge we are woefully deficient. We live in a confused and confusing time. The air is filled with the discord of clashing opinions. The hubbub and uproar of self-appointed teachers deafen the ears of the mind. What the world needs is instruction. It is ignorant of the Bible. The lack of Bible knowledge among our young people is appalling. We have been shamefaced to discover how little of the Bible they know. The golden opportunity of the preacher is to become a pulpit teacher, a pulpit Bible-teacher. What a privilege and honor to teach the world the cardinal ideas of the Prince of Glory, the greatest Teacher of the ages, whose speech has not been matched by any other teacher that ever lived!

What tragedy for a preacher to neglect the Bible! It is the most up-to-date book in all the world. If a man wants to kindle his mind and kindle other minds, let him study the Bible. It is not obsolete, it is not antiquated. When the question is asked, "What doth the Lord require of thee?", we give the same answer which a Judean prophet gave long ago, "Do justly, love mercy, and walk humbly with thy God." "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself," is still the great commandment.

This, then, is the **kind of preacher** which the world needs now—a man who can **build and heal and teach**. It perhaps does not want him—the world never wants the preacher, but it needs him. Christ was a builder, a healer and a teacher.

Canton, O.

Pacifists and militarists are opposites. It is significant therefore of the methods pursued by both, that though one hears militarists say they are seeking the same goal as the pacifists, one never hears the pacifists say they are seeking the same goal as the militarists. Is some one trying to travel under someone else's colors?

URSINUS COMMENCEMENT

(Continued from page 10)

ology and Director of the Department of Vital Economics at the University of Rochester, and editor of the "Journal of Nutrition," delivered the Commencement address on the subject, "Science and Culture." Dr. Murlin gave as the three main contributions of science to human society: (1) the benefit to humanity from a material standpoint, (2) the improvement of human health, and (3) the strengthening of human spirit. Dr. Murlin regarded the latter point as the permanent contribution of science to culture, for "Culture is the critical attitude of life or 'the examined life.'" Dr. Murlin said, "Science discovers the worthwhile characteristics of 'the examined life' by establishing in youth confidence that it is through reason that life's problems are solved, by providing unfeigned joy of discovering new truth, and by developing the love of truth itself."

At the completion of Dr. Murlin's splendid address, 95 degrees were conferred on worthy candidates presented by Dean Whorten A. Kline; 28 young men and women were presented for the degree of Bachelor of Arts, 63 for the degree of Bachelor of Science, 2 for the degree of Doctor of Divinity, and 2 for Doctor of Science.

Rev. Howard Edgar Bodder, Ursinus 1900, and Princeton Theological Seminary 1916, with honors, and now serving as pastor of the Second Presbyterian Church in Bridgeton, N. J., was awarded the degree of Doctor of Divinity. Rev. Dallas Rhinehart Krebs, who was graduated from the Ursinus School of Theology in 1905, and is now pastor of the Reformed Church at Hamburg, Pa., has served as a leader of outstanding ability in the past 28 years. He was presented with the degree of Doctor of Divinity in recognition of his scholastic achievements, his successful career as a pastor and preacher of the Gospel, and the distinguished service he has rendered.

Mr. Ernest Carl Wagner, a graduate of Ursinus College in the class of 1910, and Professor of Chemistry at the University of Pennsylvania, was awarded the degree of Doctor of Science.

Mr. Guillian H. Clamer, president and general manager of the Ajax Metal Co. of Philadelphia, Pa., was presented for the degree of Doctor of Science.

(To be Continued Next Week)

OBITUARY

MRS. IDA V. SWENGEL

Departed this life, on May 22, Mrs. Ida V. Swengel, member of St. John's Church, Lewisburg, Pa. She was the widow of the late Elder U. R. Swengel, who preceded her into the Church Triumphant on Aug. 1 last.

If any one ever lived for her Church, that one was Mrs. Swengel. She was untiring in its behalf. Leader of the Church choir for many years, faithful teacher of a class of women in the Church School, president of the Ladies' Aid Society for 31 successive years, member of the Women's Missionary Society, and its representative at various Classical and Synodical meetings, Civic Club worker, and investigator and distributor for the local Central Relief Committee—she gave her time, her energy and her money to all phases of Kingdom activity, without expectation of reward of any kind except the consciousness of a good deed well done.

She and her late husband were both greatly interested in the various causes of the Church at large. The Home and Foreign Missions Boards, the Board of Ministerial Relief, Phoebe Old Folks' Home at Allentown, all were the object of

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1505 RACE STREET, PHILADELPHIA PA.

their benefactions. The local Evangelical Home and Hospital also received substantial gifts from this couple.

The Church and entire community of Lewisburg will miss Mrs. Swengel greatly. But she is not dead. She has only changed her sphere of activity, and in the Church Triumphant she continues her work.

—H. H. R.

ELDER JOHN WARNER

On May 22nd, the ranks of the Consistory of Faith Church, Philadelphia, were broken for the first time by death, and the Church sustained a great loss, when Elder John Warner entered into the heavenly rest. He passed beyond the veil peacefully at his late home, after a lingering illness covering several months.

Elder Warner was born Oct. 5, 1867, at Riegelsville, Pa. As a young man he came to Philadelphia. Here he came in touch with the sainted Dr. James I. Good, then pastor of Heidelberg Church, and he was confirmed in said Church. Mr. Warner became possessed of a fine Christian character and a high regard for the Church. While in Philadelphia he was employed in a grocery store, thence with a lumber concern, and presently he entered the retail lumber business for himself, which business he successfully pursued for 35 years.

For many years Mr. Warner was a faithful and efficient member of the Church. He served as Deacon and Elder in the Churches of which he was a member for about 20 years. He served not only in the local congregation, but also in the Church at large, often representing the Church at Classis and Synod. He was a delegate to the General Synod at Indianapolis. At the time of his death he was a member of the Board of Managers of the Reformed Church Home for the Aged at Wyncote. He was earnest and whole-hearted and gave freely of his time and talents to the interests of the Kingdom.

He is survived by his wife and two daughters. One daughter preceded him into the heavenly home about 9 months ago. The others, Mildred and Mrs. Gilbert Green, are living at home, the latter temporarily. He was a brother of Elder Milton Warner, Treasurer of the General Synod of our Church.

Funeral services were conducted at his late residence by his pastor, Rev. Elmer E. Leiphart, assisted by the Rev. Purd E. Deitz and Dr. J. Rauch Stein. Interment

was made in the cemetery at Riegelsville, a short distance from the place where he was born and spent his boyhood days.

"For all the saints who from their labors rest,

Who Thee by faith before the world confessed,

Thy name, O Jesus, be forever blest."

—E. E. L.

ELDER GEORGE W. DANKEL

On June 3, George W. Dankel, a faithful Elder of Bethany Church, Bethlehem, Pa., passed to his eternal rest. Brother Dankel took sick the beginning of May. His condition was such that a serious operation became necessary. He received relief, but his general condition was such that after ten days at the hospital he was removed to his home, where he was made as comfortable as possible until death claimed him.

Mr. Dankel was born in Alburtis, Pa., July 26, 1892, the only son of Elder Jacob and Amanda Santee Dankel, now residing at Petersville, Pa. He was employed by the Bethlehem Steel Co. as a clerk. His membership in Bethany Church began April 20, 1919. In these years he served as Deacon for 6 years, as Elder for over 4 years, and as financial secretary for over 6 years, until his death. He was likewise active in the Church School, serving as a teacher in the Intermediate Department. During the erection of the new Church building he was one of the seven men who served very faithfully on the building committee.

He was faithful in his attendance at the services of his Church. In 14 years he missed only one Communion. A few years ago when his pastor challenged members of the Consistory to subscribe for the "Reformed Church Messenger," he was one of those who responded and found it an indispensable help in his life and Church work.

His age was 40 years, 10 months, and 8 days. He is survived by his wife, two sons, and his parents. One son preceded him in death. Funeral services were conducted at his late home by his pastor, Rev. H. I. Crow, Wednesday, June 7. A large number of his friends and relatives were present to pay their tribute of respect to a faithful and beloved citizen and follower of Jesus Christ. The Consistory attended in a body and acted as pall-bearers. He rests from his labors, and his work will long be remembered.

—H. I. Crow